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OF RELIGION

The Chaplain

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Also:

ILLUSTRATIONS • BACKFIRE • HYMN STORY

BOOK NOTES • IDEA EXCHANGE • PERSONALS

THOUGHT-STARTERS • QUOTES • WORK METHODS

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• *At San Francisco a way was opened for attainment of lasting peace*

The United Nations Charter

By WALTER W. VAN KIRK

(Radio analyst, "Religion in the News")

NOTE: Mr. Van Kirk attended the San Francisco Conference as the Consultant to the American delegation, appointed by the Federal Council of Churches upon the invitation of former Secretary of State E. Stettinius.

THE United Nations Charter providing for the establishment of the United Nations organization may well prove to be one of the most significant documents of human history. It was a solemn moment when, on June 26, 1945, the representatives of fifty nations affixed their signatures to the charter. With Europe occupied by the military forces of the victorious Allies, and with the war in the Far East still in progress, the way was opened at San Francisco for the attainment of a just and lasting peace.

It is doubtful if the peoples of the earth have fully grasped the real meaning of that which was done in the City of the Golden Gate. The United Nations have solemnly undertaken to join their moral and material resources for the maintenance of international peace and security. They have covenented with one another to settle their disputes by peaceful means and to act in concert for the suppression of aggression in any part of the world. The clock of destiny has moved forward. History has been made. Hereafter, the conduct of nations will be measured by the yardstick of a new international morality.

I

The Preamble of the Charter provides the moral background upon which the organization will proceed with its task. The language is noble, and the purposes therein set forth are consistent with Christian conceptions of world order. Faith is reaffirmed "in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." The entire religious community will rejoice in this declaration which magnifies the human equation in the quest for peace and justice.

I was present at the San Francisco Conference as a Consultant to the American delegation. In company with my colleagues I pressed upon our own and other delegations the need of putting a soul into the charter, of giving the organization there to be born, a sense of spiritual direction. To a considerable degree, this has been

done. There was very little soul in the Dumbarton Oaks Proposals. These proposals dealt with the dry bones of organizational structure. San Francisco breathed life into these bones. At Dumbarton Oaks the talk was of military power, of the ships, guns and planes that would be required to maintain the peace. At San Francisco the talk was of rights, liberties, freedoms, full employment, justice. To be sure, the organization there created has provided for concerted military action to stop war and prevent aggression. But more than that is in the San Francisco Charter, much more. That more is there is due, in part, to the influence of the churches of the world.

The principal organs of the United Nations are these: A General Assembly, a Security Council, an Economic and Social Council, an International Court of Justice, a Trusteeship Council and a Secretariat.

II

The Security Council has been on the receiving end of most of the publicity. This is unfortunate since the responsibilities and functions assigned to the other organs are of more crucial significance in the ultimate achieving of the ends envisaged by the Charter. The voting procedure together with the veto power of the Big Five—the United States, the United Kingdom, Russia, China and France—while of admitted importance, do not merit the almost exclusive attention given it by certain newspaper writers and radio commentators. It is to be hoped that the Big Five will be prepared, at some future date, to accept a drastic modification of their veto rights. However, at this particular juncture in human affairs there is little likelihood of maintaining international peace and security if unanimity is lacking among the Big Five. It is for this reason that the voting procedure within the Security Council, while important from a structural standpoint, is of less importance than would seem to be indicated by the excitement aroused over the public discussion of this issue at San Francisco. It must be remembered that for a considerable period the decisions which the Security Council will be called upon to render will be primarily political in character, not legal. No great nation, including the United States, is prepared at this moment to surrender the right of veto until there has been developed a more substantial body of international law. Now that the charter has been signed, it is to be hoped the participating nations will turn their attention to the more remedial functions of the organization. Anyway, the best way to stop war is to promote peace and it is to this phase of the charter that we now turn.

III

The General Assembly is the sounding board of the member states, large and small. Any question within the scope of the charter may be discussed by the General Assembly. Moreover, this body is given the responsibility to initiate and make recommendations for the progressive development and codification of international law and for the promotion of inter-

national co-operation in the economic, social, cultural, educational and health fields, and assisting in the realization of human rights and basic freedoms for all without distinction as to race, sex, language or religion. If the General Assembly and the other agencies created under the charter succeed in giving effect to these assignments, the Security Council may discover that the task of preventing war has been accomplished in other and more peaceful ways.

IV

The Economic and Social Council may well prove to be the most important of the major organs provided for in the charter. Here is something new under the sun. This council is mandated to set up commissions in the fields of social and economic endeavor and for the promotion of human rights. It may be presumed that the council will co-ordinate the activities of such agencies as the International Bank for Reconstruction and Development, the International Monetary Fund, the Food and Agriculture Organization and the International Labor Organization. We are dealing here with the human stuff of international relations. The United Nations are pledged to promote "higher standards of living, full employment, and conditions of economic and social progress and development." They are pledged to promote "universal respect for, and observance of human rights and fundamental freedoms for all."

Never before have so many nations undertaken on so vast a scale, to advance the mental, moral and physical well being of the peoples of the world. Progress in this respect will not be easy. The synthetic gods of economic nationalism and of racial bigotry will not be reduced to impotence by rhetoric. Many years of patient toil and of mass education will be required before the Economic and Social Council can be expected to register its full weight in the scales of right and justice. But a beginning has been made. Henceforth the world community will have the opportunity to prevent war, not by the massing of gigantic military forces but by feeding the hungry, clothing the naked, housing the homeless and bringing to each and all those freedoms which we of America have so long enjoyed.

Subject and dependent peoples were not forgotten by the authors of the San Francisco Charter. It is provided that "members of the United Nations which have or assume responsibilities for the administration of territories whose people have not yet attained a full measure of self-government . . . accept as a sacred trust the obligation to promote to the utmost . . . the well-being of the inhabitants of these territories. . . ." These same states are in honor bound "to develop self-government, to take due account of the political aspirations of the peoples, and to assist them in the progressive development of their free political institutions." Moreover, a Trusteeship Council has been created to assist in the administration of such trust territories as may be placed under the Trusteeship System by subsequent agreement.

The churches have long championed the idea of freedom for sub-

ect peoples. The gospel proclaimed by their missionaries has been a gospel of political and economic emancipation. The international community has now accepted as "a sacred trust" the duty of lifting skyward the banners of freedom wherever men aspire for and are prepared to discharge the responsibilities of self-government.

V

A new International Court of Justice has been established. If and when the United States ratifies the charter, this nation will automatically become a member of the court. The participating states agree to accept in good faith the judgments of the court. A long step has been taken in substituting international law for anarchy.

In certain respects the United Nations organization has the appearance of a power alliance of the Great Powers. Perhaps this was unavoidable under the circumstances. In certain other respects the United Nations organization will provide the member states with a combined command to win the peace that may prove as important in this respect as was the combined command to win the war.

Much will depend, indeed, almost everything will depend upon the extent to which the nations cultivate the spirit of mutual trust and goodwill. The machinery provided for in the charter will not run itself. It remains for the religious leadership of the world to heal the wounds occasioned by the war and to make available to the world community men and women of moral enlightenment.

Preamble of the United Nations Charter

WE, THE PEOPLES OF THE UNITED NATIONS, determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and

To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

To establish conditions under which justice and respect for law and the pledged word can be maintained, and

To promote social progress and better standards of life in larger freedom, and for these ends

To practice tolerance and live together in peace as good neighbors and

To unite our strength to maintain international peace and security, by the acceptance of principles and the institution of methods to insure that armed force shall not be used, save in the common interest, and

To employ international means for the economic and social advancement of all peoples have resolved to combine our efforts to accomplish these aims.

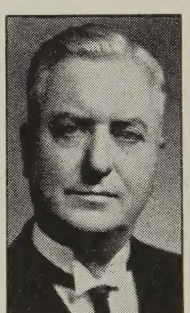
Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

• *There's a need for realistic-idealists in the postwar world*

Toward World Understanding

By Bishop Edwin F. Lee

(Director of the General Commission on Army and Navy Chaplains)



THE gods of war have forced men to an appreciation of the unity of mankind. Out of the confused dark years of bold aggression in the Orient, North Africa and Europe the world has moved forward, inch by inch, through cities made rubble and fields strewn with sacrificial dead—but onward and upward by way of Casa Blanca, Teheran, Cairo, Yalta, Dumbarton Oaks and San Francisco toward a common understanding.

We have been hearing what is called "the tragedy of differing languages" at San Francisco. Once again it is demonstrated that one of the chief tools of mutual understanding is lacking—the need for a common tongue. The world immediately needs more general use of such languages as English, Spanish, French, Chinese, Russian, Hindustani, Arabic and Malay. It is clear that in the future each man should acquire an auxiliary or second language.

The emphasis on English is well enough founded. The radio and the moving pictures have given it speed and carried it to strange, far places. Out of one British teacher's experience in China a simplified form now known widely as Basic English, was born. Students of world affairs cannot afford lightly to pass by Basic English. It pretends to be no more than a beginning, a quick approach for foreign students—or a gateway—into the far more profound vocabulary. Such works as the Gettysburg Address and the New Testament have been translated into Basic to prove that great ideas can be made available for all.

I

English has been called the "trade language of the Pacific." For the Filipinos with their 87 dialects, it came to serve all the needs of business, of higher education, of international relations. This language gives them access to all the world's literature of the past and present, and opening up for them the vast scientific and technological libraries of tomorrow.

The very gravest danger lies in the fact that the economic urge of our time may carry to the awakening tribes just enough of satisfaction and comfort to destroy the old culture and faith which has held them in control, leaving nothing as a substitute. Sometimes during

ese strange years it has seemed at so-called civilized man was sing his higher sense of value and verting to his wild life.

Our country possesses all the cilities to create a civilized per-n, but so long as the people and ie press, the pulpit and the radio ve voice to such unguarded ex-ressions as "selling our souls to ie Kremlin," or of "exterminat-g the Japanese," we cannot hope r world harmony.

This lag of mental and spiritual rogress looms up now as a dan-erous obstacle to security. Men verywhere yearn for a friendly orld and are increasingly con-ious of their deep lack of knowl-dge of one another. They are ware that the political, economic nd social problems will continue predominate and irritate unless me code of human behavior can e evolved, and one common ideal chieved. Educators of various for-gn countries and more and more tatesmen are turning to the idea, ng sponsored by many forward-oking American educators, to the reation of an international body promote educational and cul-ural relations throughout the orld. Estimating the time it would ake to wipe out illiteracy in the Dutch East Indies which has a opulation of 70,000,000, a Dutch ducational Commission recently eported that at the rate of prog-ess being made in 1928, it would ake 167 years.

I am impressed by the plans ade in governmental circles for ie reception into American chools of a large number of stu-ents from foreign countries. A umber of our leading educators are giving this plan constructive thought. It will be of inestimable value to us to offer participation in our cultural life to representative groups of young men and women from the *entire* outside world. If throughout the years we seem to have had the largest number of students from China, it is not without reason.

II

The Chinese evaluation of family life and their distinctive democracy offer two unfailing points of contact with Americans for a unified social expression across the unfolding years. If I were to be given the privilege of a voice as it relates to the Orient, I would choose students for our schools from the North Pacific down the coast of Asia, through the islands of the South Seas, extending to and including Australia and New Zealand. Young men and women of European background would find it broadening to sit in classes with their neighbors in the Asiatic realm. In the immediate decades before this war the large majority of students from the South Seas received their cultural inspiration solely from Europe—some of them stopping at Al Azhar University, the Mohammedan center of learning in Cairo. Thus we have unconsciously produced an intellectual "Mason and Dixon Line"—with Japan, Korea, China and the Philippines to the north receiving the American intellectual impact; leaving India, Burma, Thailand, Malaya, the Dutch East Indies, Australia and New Zealand to be marked by European and Mohammedan thought.

The exchange of students must work both ways. Our international influence will require us to send the choicest of our young men and women out to the remote regions not alone to teach, but to absorb their culture. *Such movement of our forces is as necessary for peace as it has been for war.* It surely is not beyond the realm of the feasible for university leaders to select various institutions which shall specialize in the culture of certain countries of the Orient.

III

Syria, a mere pin-point on the map, springs into great significance when we realize that the repercussion from the uprisings there have already been felt from Cairo to the Netherlands Indies. 80,000,000 Arabs are on the alert. The Moslem league stepped-up its time of meeting. There is far too little appreciation in America of the real power of Mohammedanism with its 300,000,000 adherents. We hear it too often spoken of as a danger to civilization. It is true that its moral ceiling is fairly low. Christianity's ever-receding idealism has not yet challenged many of the Prophet's followers. But there is an understanding of democracy and brotherhood which the world needs. True, this democracy is recognized still only within the circle of the faith, but the time may conceivably come when contact with a more sympathetic world will enlarge their horizon. In the immediate years ahead, in my judgment, we should attempt to find the common ground of our interests and go with the Mohammedan as far as his road leads, earnestly hoping that we can then induce him to enter our highway where together we shall travel to ever loftier heights.

To a very great extent the keeping of the peace of the world will rest on this generation of young people who are entering upon the stage just as the dawn rises. You may be called upon for the expenditure of rare talents, utilizing the study upon which you have been intent. You will be called upon for something more. In a university atmosphere the emphasis must be upon the intellectual interpretation, but the nations sitting in conference together today are looking to you to solve the problems of racial bigotry, religious intolerance, political greed and economic selfishness. You will require honesty, mercy, justice, brotherhood and the fear of God—the qualities arising out of the soul-life of men. A prominent student of history has well said:

"I do not wish to minimize the importance of thought and ideas, but emotion is the driving force, and thought is a power chiefly because it is the throttle which turns on emotion. It is foolish to regard emotion with contempt. It is a stupendous force. . . . Intelligently directed it may bring unity, peace, prosperity and happiness to all, or if those who direct it are unscrupulous, it may be used to breed hatred and suspicion and break down the whole social order."

Mankind can take terrible beatings and survive. The prophets of doom do not have history on their side. Be realistic-idealists. The world is not going on to destruction to "ye that have faith"!

(NOTE: *Excerpts from a commencement address, given at Northwestern University.*)

TEXT: *"The Philistines put out his eyes . . . bound him; . . . and he did grind."*—Judges 16:21

Taken By the Enemy

By CHAPLAIN THOMAS M. CARTER

SAMSON had a good start in life. Heredity favored him. He also had splendid teaching. As a youth he caught the true vision of life. He was taught that he had a great work to perform. The great work required a strong man, and to be a strong man one must be a clean man. This was the teaching to which he had been subjected by his parents.

What, then, led to the disastrous fall of this strong man? Certainly he had had good training. Certainly he had good parentage, and from the start had been exposed to the highest ideals.

The explanation of Samson's decline and failure is to be found in this: *Samson starved his soul.* He was so engrossed in the appetites of his body that he ceased to dream the dreams and to see the visions that had inspired his youth. His early interest in the freedom of his people died away. His conception of a great life purpose was forgotten, and his youthful vows no longer had any meaning or significance for him. His body and its appetites loomed larger and larger in his thinking, and the result was, as it always is: his soul shriveled and dust in proportion as he concentrated more and more on fleshly things.

Here is Samson's story in brief: He went down to Gaza and later to Sorek, the chief cities of the Philistines. He knew his enemies dwelt there. But the desire for novelty and thrill pushed aside the desire to fulfill a great life purpose. He found life in Gaza full of gaiety. Pleasures of the most exciting and exotic sort were plentiful and easy to obtain.

Soon he was associated with the baser characters of the city. Sense of honor slipped away. Though his strength was ebbing he was not aware of it. When he felt himself in danger, he tried to call his moral forces together and release himself. In that attempt he failed, and he was shocked to learn that his strength had departed from him.

I

While Samson was associating with evil he no doubt thought he was having the time of his life. Perhaps he even laughed when he recalled the puritanic sort of life he had lived in former days, supposing that he had missed a great deal of pleasure. Not until he came to the realization so aptly expressed

by another erring strong man, King Saul, "Behold, I have played the fool," did he learn the bitter fruitage of sowing to the flesh.

"The Philistines took him and put out his eyes." Let us look briefly at the threefold character of the harvest which Samson gathered from his misdoings. The actions of men are often appalling. Why we persist in following certain courses is hard to explain. If there is an explanation at all, it is that men are blinded.

Perhaps no man ever deliberately wrecked his life; nevertheless wrecks are abundant. The explanation must be that they were blinded by some evil power.

"Oh, wad some power the giftie gie us
To see ourselves as ithers see us!"

But that is one thing we dislike to do more than anything else, to look objectively at ourselves.

II

"And they bound him with fetters of brass." We Americans love to sing, "My country, 'tis of thee, sweet land of liberty," and yet many who sing it are slaves, bound to some vicious habit.

What is liberty? Some like to think it means the right to do as one pleases. Never was there a greater mistake. Liberty has its foundation in morals. It is founded in the eternal rightness of things.

A man has no right to do wrong. There is a law of health. A man has no right to eat just anything he pleases. He must learn what agrees with him. In other words, he must eat according to a law of health. Civil law is on the same principle. I must have regard for the rights of others, or I will be sent to prison. There is a moral law in the universe which must be kept; if not, suffering follows.

III

"And he did grind in the prison house." The fruits of a misspent life are not only blinding and binding, but grinding as well. The Scriptures show us the pitiful sight of Samson, bound in fetters of brass and blinded, grinding for his enemies and the enemies of his God, and in turn being ground by them. How humiliating to be a fallen hero!

Here is a picture of crippled, fettered and humiliated greatness. Called upon to deliver his country, he betrayed his trust and instead became a slave himself, conquered by those he had been called upon to conquer.

When a man gives his best to the evil forces of the world, those forces turn upon him and grind him. If you want proof, go to the prisons and other places of wretchedness. Not only is a man ground for his own misconduct, but evil causes him to grind many others who are innocent. Samson failed and so Israel must bear the yoke of bondage until another leader rises above the weakness of man to save his country.

What a warning there is for service men in this life-story of a man, strong of body and bright of prospect, who "sold his birthright for a mess of pottage!" Not only was he made sport of by the enemy, but he was subject to that dreariest of remembrances—"the man I might have been."

A first-hand observation of the Protestant Church under the Tricolor

Whither France?

By Chaplain Stephen E. Balogh

LIBERATED Lorraine was the first part of France where the Third U. S. Army halted long enough to enable some of us to get acquainted with the war-torn French Protestants and their conditions.

About the middle of September, 1944, I visited the "Temple Protestant" of Nancy and its senior pastor, the Rev. Pierre Durand, who is also the president of the "Est Region" of the French Reformed Church. This "Region" is one of the sixteen geographical sections into which the Reformed Church of France is divided. Over these sixteen "Regions" is the "National Council of the Reformed Churches of France" with its president and central office in Paris.

Around three thousand Protestants (families) hold membership in the church of the city of Nancy. The three associate pastors, in addition to the church proper, administer to the people of the adjacent area of about fifty square miles. At the time of my first visit the youngest pastor (Pasteur Et. Mathiot) was still hiding somewhere, sheltered by the French underground. As the French say it: "he dove under" to escape the German Gestapo's torture or labor camp. Later he told me his crime. The Germans accused him of hiding refugees and participating in "unpatriotic" activities. There is hardly one family in this Nancy church where sons, husbands, wives or daughters were not among the suspected, investigated, punished or tortured victims of the four-year German occupation. There were many among the miserable lot of those who were sentenced as war-laborers and sent to Germany.

Rev. Durand has been the pastor of this church since his ordination, thirty-one years ago. His wise and sympathetic guidance was the source of inspiration and protection for his people in the years of the French "Babylonian Captivity."

I

The church building was given to the Protestants of Nancy by Napoleon in 1811. It was rebuilt because of the damage suffered in World War I. Miraculously it weathered through this war almost intact. The majority of the members are French Hugenots, inheritors of the spirit of "minority" cleansed by the memories of the bloody baptism of the St. Bartholomew's day. There are some Swiss and Alsacean families, too, in the church.

Besides them I met many evacuated refugees from the occupied parts of France. The over-all constituency of this congregation, which is a true

cross-section of the French Protestant population, offers a clear view of the very evident problems of the French church:

(1) Rehabilitation of the "displaced" and dispossessed people.

(2) Restoration of domiciles, schools and churches.

(3) Spiritual and social healing of the enerved, humiliated, robbed generation so sick at the very heart.

And these same people, who need more help than any of us, practically rushed to the wartime assistance of our American soldiers. They, who still bore the burdens of their individual and institutional hardships:

They started the first "French American Soldiers' Center" (Foyer); they extended hundreds of hospitality invitations to our men; they helped us to organize the first Jewish services on the soil of Lorraine; they unselfishly co-operated with Red Cross and Special Service Army agencies; they served as a Protestant Center for transient troops and chaplains; they visited our hospitalized soldiers by well organized teams, bringing cheer and gladness to our wounded and homesick by programs presented in the hospital wards. Not having enough to eat themselves, they broke their little bread with us, not having any transportation they walked miles to be kind and helpful to us.

II

In the beginning of December, 1944, we reached and crossed the Sarre valley. We were in the heart of Alsace, the home of the Alsacean Lutheran and Reformed Churches. I visited churches of both denominations. The Lutherans have seven districts, the Reformed Church is organized into five consistories. The presidents of both bodies are in the capitol city of Strousbourg. Both churches are partly dependent financially on support from the State.

Alsace is the age old see-saw battle ground of the German-French national collisions—the "no man's land" of two, politically rival nations. It was under German rule since 1871. In 1918, the French took over, then in 1940, the Germans overran Alsace and the Nazi force lost no time to "re-Germanize" it. Our liberating armies found a "platte-deutsch" speaking population[1] claiming that they are French. They showed signs of inferiority toward France, but distrusted everything which is German. The Nazi Party conscripted or expelled the majority of the pastors and teachers creating a great need for moral and spiritual leadership and at the same time tried to force their "re-Germanizing" (teutonizing) program over these half-German, half-French Evangelical churches.

The young pastor of the Kaskastel Lutheran Church (Pasteur R. Klein, Kaskastel, pris de Sarre-Union, Bas Rhin) old enough though not to be conscripted to combat service, gave me documents of the proposed program and by-laws of the new German National State Church.[2] It was organized and was to take the place of *all* Christian churches in the New Order of Germany. The fact that Hitler gave out an order in Wartheland (East Germany) to suspend actual and forceful organization of the NRKD (National Reichskirche des Deutschland) "pending the end of war" does not lessen the monstrosity of this

[1] *"Platte-deutsch" is a German dialect interwoven with French colloquialism.*

[2] *"Entwurf" Die Programmpamkte der Nationalen Reichskirche (NRKD) Stettinin 5 Johre der Nationalisken Zutrechnung.*

devilish attempt which left its damaging marks among the churches of Alsace. The scenery was well set:

(a) Creating vacancies by conscripting or expelling the pastors.

(b) Mass-evacuating the suspected French-sympathizing Alsaceans to Polish or German war-labor camps.

(c) Breaking the spirit of resistance by Nazi-imported Germans to Alsace.

(d) Terrorizing the impaired and state-supported lives of the Alsacean churches through the relentless Gestapos.

After our liberating armies drove out the countless collaborators with the Nazi enemy, the people of Protestant Alsace, which was almost diluted by the spineless party-members to a population of pagans, revitalizing in its organizational life, hopes to regain its spiritual strength. The success of this internal reconstruction mainly depends upon the efforts of the returning prisoners.

III

In February of this year, after seven months of more or less continuous combat service, I had the welcome chance to be in Paris for only a few hours—but still long enough to visit the Protestant Theological Seminary, to talk with the Chief of Chaplains of the French Protestant Army Chaplains and to pay my respect to the leader of the French Protestants, the Rev. Dr. Mark Boegner, president of the Protestant Federation of France."

Right now, when I'm writing these lines, we are speeding toward the heart of the conquered Nazidom; when I met Dr. Boegner, France was not yet liberated. It is almost summertime now, and green foliage covers with beautiful magic carpets even the ugliest battlefields. When I saw Dr. Boegner one of the coldest winters of this continent was still biting its sharp teeth into our flesh. In the same building [3] which was built from gifts of American Christians in 1922, there was not a bit of coal to build a fire. We met in his very cold room. He unwrapped his body-protecting covers and stood up to an impressive height from his chair. "When you write to America," said Dr. Boegner, "be sure to tell how very grateful are the French Protestants for their good will and desire to help us.

"But, please, tell in America that we, Protestant people of France, will do everything possible in our power to rebuild our many destroyed churches.

"Above all tell everyone that God gave the French Protestants, through this war, such an 'open door' of opportunity, the like of which we never had in the history of our nation. The brave and sacrificial position which our pastors and people have taken in the 'forces of resistance' during the years of the oppression have given us a distinguished position in the eyes of God and our nation. General De Gaulle and the government know this well. We talked about our responsibilities in the coming reconstruction work of France with General De Gaulle. I'm glad to express my gratitude for the great responsibility the American churches intend to share in our behalf."

His alert, youthful eyes so definitely contradicted his years while he was speaking with sincere enthusiasm. The president of 1,000,000 French Protestants, the "primus inter pares" of one thousand ministers, the spokesman of five federated and three independ-

[3] *Maison du Protestantisme Francais, 47, rue de Clichy (IX) Paris.*

ent church bodies, the Constitutional-chairman of the 1940 Utrecht Ecumenical World Conference.

Dr. Boegner believes in the sympathetic and understanding spirit of the American Protestants. Without our help the years of "rebirth" will be agonizingly painful throughout the entire continent of Europe!

IV

Chief of Chaplains Marcel Sturm has his office in the same building. He had just returned from his recent front-area visit. He told me:

(1) There are now twenty-five active chaplains serving with combat units. (As the Army is organized in France this number will increase.) Right now thirty volunteer-pastors are waiting to be called to active duty.

(2) Approximately one hundred civilian "contract chaplains" administer the spiritual welfare of the soldiers in and around the camps besides above. (No chaplain holds actual rank, but receives the pay of a senior captain in the Army.)

(3) Protestant chaplains have an excellent standing throughout the Army. Their good morale is helped by the good co-operation given them. They report their activities at the end of each three months.

All in all, the chaplaincy is not organized as thoroughly as in our armed forces, but even in its present scale it is a splendidly disciplined body. Invitation to study our American chaplaincy by first-hand information would be most welcome.

Pastor Etienne Meyer, a Lutheran by denomination, the president of the Paris Theological Seminary,[4] was the third party I visited. The Paris Theological Seminary is one of the three Protestant Seminaries in France.[5] Last year there were sixty-seven students (55 Reformed, 9 Lutheran and 3 Baptist) enrolled and fifteen post-graduates (d'auditeurs). In 1944, before the liberation of Paris, four students were taken to prison into Germany (Oflags). War, prison, and other extraordinary measures and circumstances could not close, but made stronger this institution. The maintaining, supporting and governing "Association" gives a most encouraging report on its General Assembly meeting about the real hope and life of the Seminary. The meeting was still held during German occupation on April 25, 1944.

V

The "tomorrow" building spirit of President Boegner; the good works of Chaplain Sturm and his military organization; the brave struggle of the seminaries; the unbent heroism of the pastors and the members of the French and Alsacean Evangelical churches—are the real voices of the challenge to each Protestant Church in America to understand the meaning of Dr. Cavert's words in a recent issue of this magazine:

"No more strategic question confronts American Christianity today than what they are to do to help the Christian forces of the continent of Europe the moment hostilities are over."

Apart from any political agencies the Christians (as George Eliot said it) have their own way of helping one another. "The only true secret of assisting the poor is to make them agents in bettering their own condition."

[4] *Faculté libre De Théologie, Protestant, du Paris, 83 Boulevard Arago, Paris (14e).*

[5] *One is in Montpellier (So. France), the other in Strasbourg (Alsace).*

Our nation's stalwart sons are speeded to health and strength

A Hospital Ministry

By Chaplain Crawford W. Brown

(Chief-Chaplaincy Service, Veterans Administration)

GRADUALLY the public eye will turn from the combat front to the convalescent front, to that section of public life and activity which will deal with the rehabilitation of the veteran.

Before the peace for which the world longs is finally signed, in excess of eleven million of America's manhood and womanhood will have served in the armed forces. According to the best estimates of those in a position to know, the majority of the nation's fighting force will return to civilian life and pursuits, physically and mentally unscarred.

But what of those brave warriors whose wounds of honor will require them to become beneficiaries of the hospitalization program for which the government has made adequate provision? The finest medical and psychiatric service obtainable will be provided to speed these stalwart sons of a proud and grateful nation to the fullness of health and strength.

However splendid this program is, the government has not stopped there. The majority of the citizens know that all veterans' affairs are the chief interest and trust of the Veterans Administration. Man's need goes way beyond that for which medical science can provide, and man must have something more lasting than that which feeds the body; it is therefore of more than passing interest to the general public, when announcement is made by the Veterans Administration of the institution of a Chaplaincy Service.

The aim of this recently created service is to provide an adequate, efficient and effective Chaplains Corps which will be responsible for the spiritual ministrations to the men and women in every facility.

Preference in appointment will be given to men who have served in the Army or the Navy. Such men will be better prepared to minister to veterans than would be a clergyman appointed from civil life without military or Naval experience. The requirements for appointment as chaplains in the Veterans Administration are to be no less than those of the Army or the Navy.

Here is a great and fertile field of future service which should attract many chaplains now in the Armed Forces. Here is an opportunity to be of continued service to men whose problems and experiences you personally understand, because you have faced them yourselves.

Interested candidates for this service are invited to communicate with the writer at: Veterans Administration, Washington 25, D. C.

Your Class in Homiletics

"Every address should have dull passages to rest the audience." Before the chaplain puts this advice into practice, he might profit by recalling that it was offered by Henry Ward Beecher, the "Shakespeare of the American Pulpit."

Dean William Ralph Inge does not have a reputation for leaving undisturbed the beliefs of the faithful. When he was old, however, he said, "A clergyman has no right to cause unnecessary distress to old-fashioned believers."

Sherwood Eddy has told the story of a courageous old missionary who won so many young officers to Christ in their youth that one or two of the British regiments later commanded by them in India were known as "The Hallelujah Rangers" or "God Almighty's Own."

Here is a dispatch from New England: "I find great trouble and grief about the rising generation. Young people are little stirred but they strengthen one another in evil, by example, by counsel. . . . I tremble to think what will become of this glorious work that we have begun, when the ancient shall be gathered unto their fathers. I fear grace and blessing will die with them." This is not from a religious journal of last week. This "decay of godliness" was announced by the Reverend Ezekiel Rogers in 1651.

Bishop Francis J. McConnell told students at Yale Divinity School several years ago that "every advance made in Old Testament times, and in every time since has had to meet the charge that it was inopportune," and that "truth is mighty and shall prevail only as some persons are mighty enough to make it prevail." The Bishop further commented: "It used to be said that speech was an invention for the communication of thought. We realize today, however, that it may be self-relief rather than communication."

Someone has made this observation about a man who offers the excuse of forgetfulness for not going to church: "If a young lover told his friend he did not meet her at moonlight because he forgot, she would regard it as a lame excuse."

A daughter of a former professor of Harvard, John G. Palfrey, gave as a reason for beginning the study of Hebrew after she was 70 years of age, that she was soon to meet her Maker and she wanted to address him in his own language.

• *As a war correspondent in the Pacific Theater of Operations . . .*

The Editor Reports

By Clarence W. Hall

THESE lines are being written from war-broken but tremendously resurgent Manila, hub of your editor's travels to and fro across the broad Pacific war fronts. They come as the result of an SOS from the associate editor of this journal, Dr. Jacob S. Clayton, who gently hints: "You've been gone on that odyssey for two months. Unless you come through with some copy soon it might reasonably be suspected that you are lapsing into languorous inactivity beneath the coconut palms. Give—or else!"

With that not too veiled threat before us, let's pause in the midst of some rather hectic gadding about to put down a few personal observations of chaplains and their work as we've witnessed it out here in this sprawling theater. Beginning with chaplains of the Transportation Corps, we have rubbobbed during the past eight weeks with many hundreds of you fellows stationed from San Francisco to Okinawa. And we wish we had the space to mention herein every one of you with whom we've had conversations and fellowship in New Guinea, the Philippines, Borneo, Guam, Saipan, Tinian, Iwo Jima and Okinawa.

Our observations will have to be rather sketchy, and what is said of the few will have to stand for the many. But it can be stated that in all places, without exception, the chaplains we have met are doing a magnificent job—and doing it, for the most part, under enormously trying conditions. What we have seen makes us immensely proud to have some little part in your work!

My travels began with contacts with transport chaplains, that constantly growing coterie of sea-faring men who, in the Pacific, perform their toils under the able direction of Chaplain Mylon D. Merchant of the Port Command. While waiting for my ship, I spent quite a time cluttering up Merchant's office getting some line on what transport chaplains do, how they work, and wherein their labors differ from those of others.

I

Like the majority of you, transport chaplains have their handicaps and peculiar problems. And during the weeks of my journey across, I got to see and appreciate the things they are up against. The first problem, of course, is one shared by any chaplain stationed amid personnel pausing only briefly under his ministry while they are on their way somewhere else. Theirs is strictly a "floating congregation," in more than one sense. There is little chance for a continuing ministry, for by the time a chaplain has got to know his men they are gone over the side and into the war, and then he has a fresh crop to deal with for a few weeks.

But the transient character of these "floating congregations" is not the

toughest problem. The toughest is simply lack of space. The geniuses who designed our modern transports had one idea, and one only: get as many men aboard as possible. That policy, admirable of course in light of the emergency, leaves no room for gatherings of any kind. Worship services therefore have to be held up on hatches in good weather (where only a couple of hundred at most can be accommodated, and where the P.A. system must serve the others) or jammed up in such limited places as the library and mess halls during times when Jupiter Pluvious frowns.

Moreover, the schedule for events aboard a transport is something to contend with. Feeding alone takes anywhere from seven to nine hours a day, and there are all kinds of other duties and programs, drills and alerts, that tend to upset the best laid plans of ministers and men.

But with all these problems, plus a host of others of minor hue, I found our two transport chaplains doing a grand job of it, carrying on their "subject-to-change-without-notice" program with devotion and dispatch. They were Chaplains Charles M. Smith (N. Bapt.) and Paul Buchholtz (United Lutheran). The first is Army, the second Navy. And they worked together in the closest harmony. Technically, Smith was chaplain to the troops, who were transient, while Buchholtz had the permanent crew as his charge. But they clicked as a team, interchanging and alternating in general worship services and planning together the devices and means by which they might squeeze in here and there a general or informal service or other event.

Nights, we three would retire to the "flying bridge" and there, with the throbbing, darkened ship beneath us and the starlit Pacific skies above, we would indulge in bull sessions on everything from homicide to homiletics.

II

At Hollandia, New Guinea, I met Chaplain Henry O. Malone (S. Bapt.) base chaplain, Chaplain James L. Spencer (Presby. U. S.) and others on the Army group. We discussed this magazine and its contents, and both had good suggestions to offer as to editorial matter and distribution methods.

Then I switched over to the Navy end of things at this base, contacting Base Chaplain T. Russell Nunan (Presby. U.S.), who talks in the smooth slow speech of the native Georgian and operates in the smooth rapid fashion of a man who knows what the chaplaincy is all about. (It was Nunan, you may recall, who succeeded a disgruntled chaplain at a stateside camp who had wailed in the public prints that the Navy wouldn't allow him to preach the evangelical gospel, and who stepped into this fellow's shoes and in the course of eight months had thousands of converts and 3,600 baptisms. A very nice rebuttal indeed!)

Nunan is something of a genius at composing effective letters which may be sent to the home folks either by the men or their chaplains, and his ideas have been taken up by chaplains all over the globe. Moreover, New Guinea can boast of some of the finest jungle chapels you've ever seen —many of which owe their existence to Nunan. There is "The Chapel of the Scavengers" (so called because it is built from materials taken from the beach where the invasion took

place) which has a large ammunition can for a pulpit, brass shells for flower vases, air stripping for the floor, camouflage wire netting nicely decorated for walls, and tent castoffs for roof. Others are built of beautiful thatch and bamboo work, in native style. And in process of construction when I was there was a large and lovely permanent chapel the Seabees were putting up for the natives, to take the place of the one destroyed at the time Hollandia was wrested from the enemy.

With Nunan, I next went over to call on Chaplain Scott F. Bailey (Prot. Epis.) who presides over "All Saints' Chapel," high on a hill overlooking the harbor, which incorporates sanctuary, recreation room, library and chaplain's offices. Bailey, when in the States, was one of our most active promoters for the SMCL (at Sampson) and is duplicating the same out here. He praises the Film Service, orders *Link* in large numbers, and, though far from being of the brash "go getter" type, nevertheless "goes" and "gets" in a way it is a joy to see.

In Manila, one of my first actions after getting ashore and settled at the war correspondents' quarters was to call upon Chaplain Ivan Bennett, who as senior chaplain at the AFPAC headquarters is administrator of one of the largest groups of chaplains in the combat areas. His smoothly working staff was in the midst of co-ordinating chaplains of the Hawaiian command with those of AFPAC—a big job. But he had time to talk at length about chaplains' work and opportunities. I found Bennett an able leader, and one much loved by his men.

In no place in the world has there been more and closer co-operation between chaplains and community than in Manila and the Philippines. Chaplains had no sooner arrived in this battered city than they began to look up missionaries and native Christian leaders. And in no time at all there was established a weekly chaplains-missionaries ministerial group.

One of the first things the chaplains wanted to know was, "How can we help you in your present distress?" Missionaries, just released from such places as Santo Tomas and Los Banos, and struggling to regain their footing, found the chaplains' friendship and practical assistance just the tonic needed. The chaplains not only gave liberally of their own funds but found occasion to interest GIs in the local situation, with the result that a healing flood of money has flowed into the Manila missionary enterprise.

III

One of the projects close to the heart of the missionary group at this writing is the Bethel Girls' High School—a Protestant institution just opened to meet a great educational need. When the chaplains learned that funds were needed for scholarships and equipment, the money was quickly forthcoming and the school opened on time with 200 young girls, daughters of Protestant parents, who otherwise would have had to send their children to convents.

Chaplains have also encouraged and had an active part in the restoration of the pre-war Federation of Evangelical Churches in Manila, and the kicking over of the Jap-formed federation that had existed throughout the occupation. Missionaries and Filipino Christian leaders with whom I have talked are loud in their praise of the chaplains for their help.

(To be continued next month in department "Finally Brethren . . .")

RELIGIOUS NEWS ROUND-UP

EDITED BY JACOB SIMPSON PAYTON, D.D.

DR. PAYTON

THE CHURCH IN WAR-TORN WORLD: Funds aggregating more than $130,000,000 are being raised for postwar activities by twenty of the nation's leading Protestant denominations, representing some 27 million members, according to a survey by Religious News Service. A large percentage of this amount will be used for relief and reconstruction projects in the war-torn countries of Europe and Asia, and the rest is earmarked for expansion of work at home and abroad in all areas of religious activity.

Stress is being placed on strengthening and expanding such activities as aid to service men, camp and defense communities, educational institutions, welfare programs, specialized ministries and interdenominational agencies that serve particular fields, such as the American Bible Society. Major emphasis, however, is on the vast need to restore the Christian Church to normalcy in war-devastated countries. These projects are being planned both individually and co-operatively by the various communions with the World Council of Churches at Geneva, Switzerland, serving as the main channel for carrying on the program.

GERMAN PASTOR RAISES HIS VOICE: Asserting that "it is time for the German citizen to express his sins of guilt," Pastor Herman Asmussen, well-known champion of the German Confessional Church, voiced an urgent call to repentance that "will lead us in becoming the most religious of all peoples on earth." In a sermon preached somewhere in Germany, Pastor Asmussen stressed the need for "following God's command" as the "only possibility before us" and added that "it will win back for us the respect of those attaching importance to the things of God and eternity. The world won't leave us alone and insistently demands whose is the guilt . . . we must give answer before God and must also give it before our people and the whole world." Continuing, Pastor Asmussen declared, "The German citizen is guilty for he sought his own peace above all . . . because he sacrificed the right in his desire for ease, because for all during the war he kept silent before horrors provided they had a happy sequence, because he deliberately made a God of his welfare, because he allowed the authorities to exercise influence on his soul belonging to God alone, because he suppressed what he knew to be true. . . . Yes, we are all guilty, whether important or insignificant, rich or poor, educated or uneducated. There is good reason for our present distresses. We must confess before God: 'If Thou wish much worse to be brought against us, we have no right to complain.'"

(Religious News Service)

WORLD COUNCIL OF CHURCHES: In an interview with a RNS representative, Dr. Samuel McCrea Cavert, first American churchman named to the World Council's general staff at Geneva, Switzerland, said that an invitation to membership in the World Council as a fellowship of churches has been accepted by 89 communions in 29 countries, but that only a few of these are Orthodox bodies; however, leaders in several of the other orthodox churches have shown a keen interest in the movement. In Europe, the Orthodox churches of Latvia and Esthonia have announced their intention to join the council, and plans are being made for direct contact with other branches of Eastern Orthodoxy in the immediate future. Special efforts will also be made to bring the younger churches of Asia and Africa, with whom contact has been hampered by the war, into full and active participation in the Council. Dr. Cavert stressed the need "to develop the soundest possible ecclesiastical structure" and expressed the hope that these three groups—the German, Orthodox and younger churches, would be "in on the ground floor" when the first world-wide assembly is held to organize the Council formally on a permanent basis. During its formative period, the World Council of Churches has maintained headquarters at Geneva, with branch offices in Sweden, Great Britain, the United States and Canada, and has conducted a program of emergency services in several fields of activity, including assistance to refugees and a religious ministry to prisoners of war.

DENOMINATIONAL: Dr. William B. Lampe, since 1920 the pastor of the West Presbyterian Church, St. Louis, was elected Moderator of the 157th General Assembly of the Presbyterian Church in the United States at the Assembly's session in Minneapolis. . . . Dr. Henry Sloane Coffin was retired as president of Union Theological Seminary, New York City, after 19 years of service. He was succeeded by Dr. Henry P. Van Dusen. . . . At its 159th Annual Conference, plans were made by the Church of the Brethren to send 15 new missionaries into foreign service annually. During the session, seven missionaries were appointed to Africa, four to China and one to India. . . . Creation of a new department of the Board of Evangelism of the Methodist Church, to be known as the New Life Movement has been announced. Its director will be Dr. Albert E. Day, former pastor of the First Methodist Church, Passadena, Calif. . . . Dr. Arthur B. Kinsolving, rector, Calvary Church, Pittsburgh, Pa., has been consecrated bishop of the Missionary District of Arizona. The election took place in January but the consecration was delayed because of an accident in which both the bishop-elect and Mrs. Kinsolving were severely injured. . . . Bishop Juan E. Gattinoni, first minister in South America to be elected to the episcopacy of The Methodist Church, has retired. He will be associated with the Evangelical Faculty of Theology in Buenos Aires.

INTERDENOMINATIONAL: The Rev. Robert W. Anthony of New York City reported upon his return from Italy that 500,000 Protestants will unite for reconstruction of their country. They have formed a provisional National Protestant Committee which includes Waldensians, Baptists, the Pentecostal

churches, Seventh Day Adventist, Brethren, Methodists and English Wesleyans and The Salvation Army.

MISCELLANEOUS: The largest single order for the Scriptures—350,000 copies—ever received in the 129 years of the American Bible Society, was recently shipped to Europe. More than 8,000,000 volumes of the Scriptures consisting of Bibles, New Testaments and individual books have been distributed by the society during the war. . . . Forty-one additional Jewish chaplains are being recruited for the armed forces to augment the 267 chaplains of that faith now serving the Army and Navy. . . . The last survivor of the group of writers, composers and singers participating in the world-famous Moody and Sankey revivals, is now in his one hundredth year at his home in Catskill, New York. He is Dr. George C. Stebbins who wrote the music for "Take Time to Be Holy," "I've Found a Friend" and "Truehearted, Wholehearted." . . . Meadville Theological School, Unitarian seminary adjacent to the University of Chicago campus, celebrated its 100th anniversary with the installation of its new president the Rev. Dr. Wallace W. Robins, an alumnus of the seminary. . . . A house-to-house visitation to reach all non-church Protestants in New York City during the winter and spring of 1945-46 has been outlined by Dr. Theodore F. Savage. It will be the first united church effort of its kind in New York. The Church Federation of Greater Chicago has announced that it will begin a city-wide billboard campaign to increase church attendance. . . . The American Committee for the World Council of Churches has announced that the Reverend William Keys of Andover-Newton Theological School, Mass., has been named as Youth Secretary of the Council. . . . Dr. John Baillie, professor of Divinity at New College, Edinburgh, Scotland, is in America to confer with American church leaders and to lecture in theological seminaries. . . . Financial assistance for chaplains returning to civilian life was voted by the Oklahoma Baptist Convention. Help will be given for periods up to three months, it was decided. . . . The Evangelical Church, Frederick, Maryland, celebrated its 200th Anniversary with special services on May 6. The program included greetings from the governor of the state. . . . A bottle of water taken from the old family well at Dana, Indiana, was used to christen a B-29 named for the late Ernie Pyle. The plane was unveiled by Pyle's father, William C. Pyle, and was sponsored by the Rev. J. L. McBride, pastor of the Dana Methodist Church.

PERSONALS: Dr. Frederick Brown Harris, pastor of Foundry Methodist Church, Washington, D. C., and Chaplain of the Senate, was the first clergyman to make an official call on President Harry S. Truman, after he assumed office. The President was described as a "truly religious man" by Dr. Harris. . . . The Rev. John Van Schaick, Jr. D.D., who for 23 years has been the editor of *The Christian Leader*, journal of the Universalist Church, has resigned from that position. Dr. Emerson Hugh Lalone has been named as successor to Dr. Van Schaick. . . . Dr. G. Campbell Morgan, noted British minister and author and widely known to Americans because of frequent visits, died recently in London. . . . Because the Rev. Reuben K. Youngdahl, pastor of Mount Olive

Lutheran Church, Minneapolis, increased his congregation from 200 to 2,500 members in seven years, he was chosen "the most outstanding young man in Minneapolis" for 1944. He is the first leader from the ministry, previous choices having been athletes, business men and public officials. . . . The Rev. John Swedi, 80-year-old former slave who was converted under the ministry of the famous missionary, Dr. David Livingstone, witness the enthronement of the new Anglican Bishop of Zanzibar, East Africa. . . . Dr. Francis Cho-Min Wei, Chinese educator, has been named first incumbent of the Henry W. Luce Visiting Professorship of World Christianity at Union Theological Seminary, New York City. . . . E. D. Dick and A. W. Peterson, leaders in the Seventh Day Adventist Church, are making an extended visit to missions in West Africa. . . . The Rt. Rev. John William Charles Wand, Bishop of Bath and Wales since 1943, was nominated by King George as Bishop of London. He will succeed Dr. Geoffrey Francis Fisher, new Archbishop of Canterbury. . . . The Rev. Frank E. Mossman, twice president of Southwestern College, Winfield, Kansas, died June 11. . . . Dr. Frederick May Eliot, president of the American Unitarian Association since 1937, was re-elected to that office at the Association's 120th annual meeting in Boston. . . . The first Navajo Indian to be ordained in The Methodist Church is Jacob C. Morgan. The ceremony was held recently at the Methodist Navajo Indian School. . . . Dr. Ronald Bridges, Moderator of the General Council of the Congregational Churches, has been elected president of the Pacific School of Religion. He succeeds Dr. A. C. McGiffter, Jr., who will become president of the Chicago Theological Seminary. Dr. Bridges is one of the few laymen in this country to be elected a president of a theological seminary.

COMING AND GOING: Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, has been released for six months' service with the Provisional Committee for the World Conference of Churches in Geneva, Switzerland. He will assist on major matters of organization and policy during the crucial period of reconstruction in Europe. . . . Dr. Hugh Thomson Kerr has sailed for Europe under appointment by the Presbyterian Board of Foreign Missions. He will secure first-hand data on European needs in connection with the Restoration Fund voted by the General Assembly.

VISITORS TO THEATERS OF WAR OPERATIONS: By invitation of the Secretary of War and the Secretary of the Navy, the following church leaders, chosen by the General Commission on Army and Navy chaplains, will visit various theaters of operations: Bishop Edwin F. Lee, director of the General Commission will tour the Southwest Pacific; Dr. Dan T. Caldwell, director of the Defense Service Council of the Presbyterian Church, U.S., will go to the India-Burma Theater; and Dr. Alfred C. Carpenter, superintendent of camp work for the Home Mission Board of the Southern Baptist Convention, will visit the China Area. Dr. William Barrow Pugh, stated clerk of the Presbyterian Church, U.S.A., and former chairman of the General Commission and the Service Men's Christian League, is now en route to the Pacific Ocean Area.

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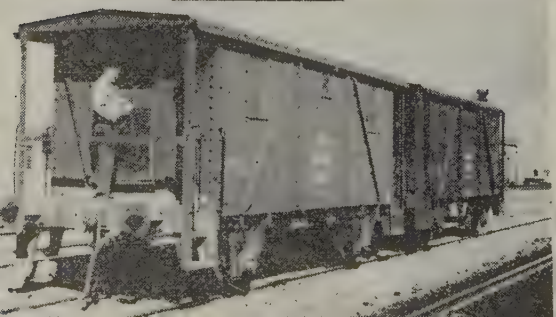

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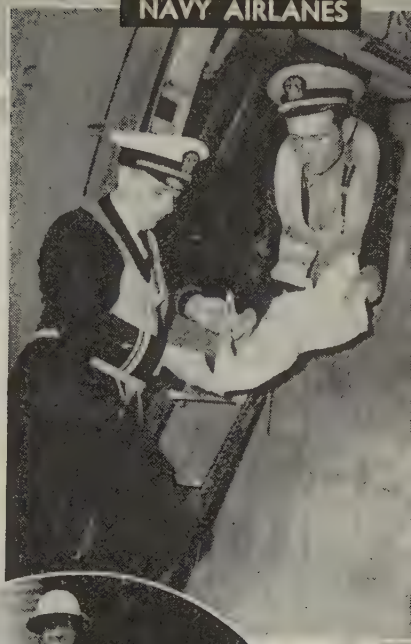

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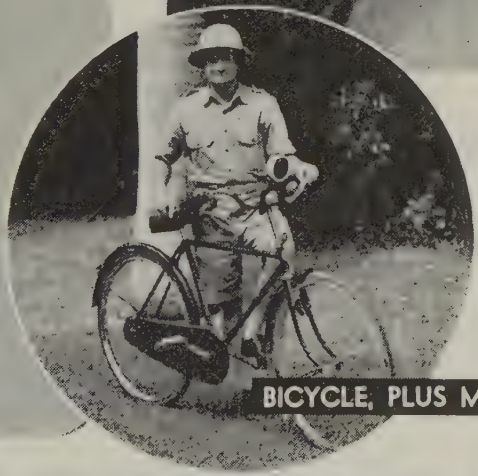

BICYCLE, PLUS MANPOV

DOG SLED

JEEP CIRCUIT-RIDER

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

A Notable Day

¶ JULY 2, 1945, promises to take its place as one of the significant dates in our national history. On that day President Truman in person delivered to the Senate the United Nations Charter which had been signed on June 26 in San Francisco. Across the long years since the Founding Fathers signed the historic documents that declared our freedom and established our government, literally cart-loads of treaties, covenants, compacts and other proposals have been delivered to the Senate for ratification. Their fate has not always redounded to the honor of America, nor to the fame of those who considered them.

After a brief enumeration of the objectives of the charter, the President said: "It is the product of many hands and many influences. It comes from the reality of experiences in a world where one generation has failed twice to keep the peace. The lessons of that experience have been written into the document. The choice before the Senate is now clear. The choice is not between this charter and something else. It is between this charter and no charter at all."

Senators of varying political faiths have never been noted for staging a demonstration of general approval upon receiving from the White House a request for speedy action upon what rightly may be considered as "must" legislation. Yet, on July 2, following the President's presentation of the Charter, the lawmakers and gallery guests stood and joined in prolonged applause such as seldom has been witnessed in that historic chamber. Senators realized that at long last they had received a document that not only voiced their own hopes, but more nearly approached universal approval than any other agreement ever framed, since its signatories represent 85 per cent of the earth's population. They further realized that if ever the voices of mankind expressed in concert and in power the longing for deliverance from the deaths, sufferings, bereavements, wounds and destructions of war, it occurred at San Francisco.

Off to a Good Start

¶ IN ANY ENTERPRISE nothing contributes more to success than a good beginning. With so much that will require patient application and prolonged exercise of wisdom on the part of governments and their leaders, before the United Nations organization is in working order, it may be a bit premature to apply to the San Francisco Conference the old quantitative appraisal, "Well, begun is half done." President Truman reminded the delegates that the charter "is in fact only a first step." But what a tremendous first step that is! It is a long first stride away from war—mankind's oldest and most destructive enemy.

"Heaven is not reached at a single bound," according to the poet, nor is

it ever reached by many bounds unless the direction is right. At San Francisco those 200 delegates and their advisers actually came to the help of humanity by providing a compass that promises to point the way out of the wilderness from which men now as never before long for deliverance.

The charter begins right. It is said that Dean Virginia Gildersleeve insisted that in phraseology the Preamble to the Charter should be "so simple and clear and moving that it might hang upon the wall of every home in all our member nations and be understood by common men everywhere." Some credit Field Marshal Jan Christian Smuts with the authorship, but the delegates who together wrote the 125 words beginning, "We the peoples of the United Nations determined to save succeeding generations from the scourge of war," and ending with "have resolved to combine our efforts to accomplish these ends," has given an immortality in prose to the aspirations and the objectives of this generation.

Is the Charter Workable?

THE COMMENT most frequently heard about the United Nations Charter, aside from praise, concerns how it can be made to work. Fortunately the voices are not those of despair, but rather of those who have a great personal stake in its success. Upon his return from the San Francisco Conference, Senator Tom Connally, who was a delegate and also is chairman of the Senate Foreign Relations Committee, in closing his appeal for ratification of the charter, said: "We leagued our armed might for war. Now let us league our moral and material might for peace." Not alone are the energies of legislators harnessed to a speedy establishment of the United Nations organization, but from millions of men in uniform and from millions of American families made lonely and anxious by this war, comes the demand that there must be no failure to complete the plans for world peace and security drawn up at San Francisco.

It should be remembered that in addition to the Big Five, twenty-four other governments must ratify the United Nations Charter to make it effective. The ratification machinery of some countries, due to the impairments caused by war, may not be operative immediately. Furthermore, the Charter is a 10,000-word document which legislators will wish to examine and debate thoroughly before taking action on it.

Bright with Promise

ALTHOUGH this is written during hearings on the Charter by the Senate Foreign Relations Committee, unless some opposition develops which is not now observable, it is predicted that the Senate will ratify the charter with few if any dissenting votes. Unanimous action on any measure by that body is rare. Like the ox or mule teams of the frontier freighters among which a "sitter" suddenly fell back on its haunches in an attempt to upset the wagon and delay progress, the Senate seldom is without members who refuse to pull. However, the wagon trains went through, and the charter will go through by an overwhelming bi-partisan vote.

The appointment of former Secretary of State, Edward R. Stettinius, Jr., as the representative to the United Nations, where he will be a member of the Security Council and chairman of the United States delegation in the

General Assembly, will continue in the service of the organization a leader of experience and devotion.

The most convincing reason for believing that the United Nations organization will work, is that so many are working for it. Since the San Francisco Conference one seldom hears it said that the riddance of war from the world is an iridescent dream and that international tensions cannot be relieved by arbitration. A new hope has swept across the world replacing the old spirit of futility and helplessness. There is a mounting conviction that the scourge of ruthless aggression can be banished and that the plague of war is preventable. These are beliefs that are overcoming the skepticism. The United Nations Charter will supply a substitute for battlefields, and within the halls of the duly constituted keepers of the world's peace there will be maintained a tribunal that will restrain those who by war again would open upon mankind the floodgates of sorrow, suffering and death.

It is not claimed that we shall awake some fine morning to find that this has suddenly come true. Every great blessing has moved slowly through many complexities to its completion. When Senator Arthur H. Vandenberg addressed the Senate on his observations as a delegate to the San Francisco Conference he said: "You cannot plant an acorn, Mr. President, and expect an oak from it the morning following, but you will never have an oak unless you plant the acorn. In the San Francisco Charter we undertook to plant the roots of peace. No one can say with finality how they will flower, but this I know: Without roots there will be no flowers. I prefer the chance rather than no chance at all." The future is bright with promise because from the peace-loving peoples of the earth and their leaders come assurances that they, too, are resolved to take the chance.

"A Nobler Incentive"

¶ General Dwight D. Eisenhower, the Supreme Commander of the Allied Expeditionary Forces, appeared before a joint session of the Congress on June 18. He did not fail to praise alike the valor of the armed forces and the efforts and sacrifices of those at home.

Perhaps no finer description of the soldier's view on the necessity, the means and the possibility of establishing an enduring peace following this war has been given than in General Eisenhower's words to the Congress, members of the Cabinet and the Supreme Court and to ranking officers of the Army and the Navy. He said of the serviceman: "To his mind the problems of peace can be no more difficult than the one you had to solve more than three years ago, and which, in one battle area has now been brought to a successful conclusion. He knows that in war the threat of separate annihilation tends to hold allies together; he hopes we can find in peace a nobler incentive to produce the same unity. He passionately believes that, with the same determination, the same optimistic resolution and the same mutual consideration among allies that marshaled in Europe forces capable of crushing what had been the greatest war machine of history, the problems of peace can and must be met. He sees the United Nations strong but considerate; humane and understanding leaders in the world to preserve the peace he is winning."

• *In such a post obstacles may be blessings in disguise*

With the Training Regiment

By Chaplain Harvey R. Kester

IT is the opinion of some that the chaplain assigned to a training regiment has one of the most arduous tasks in the chaplaincy. The factors that prompt such a conclusion may be summed up as follows:

1. The trainees are with us for a very brief period.

2. They come to us from other branches of the service to which they have already become emotionally and mentally adjusted.

3. The ages of the men are higher than the average.

4. The trainees know that this is the last stopping-place before going overseas.

Having been a chaplain in an infantry training regiment for many months, I have found that despite the numerous difficulties that arise as a result of the above factors, there are many worth-while compensations. I have had the privilege of meeting nearly 12,000 men from various units since my assignment to the regiment. Only a few weeks elapse from the time we welcome the men at the train to the time we wish them Godspeed. Less than 100 men who were with us when I came to the regiment are still here. That is why most of the men coming to us for training can at best become only casual acquaintances. There is no long adjustment period such as a minister of a large parish enjoys. However, all of the foregoing factors present a unique challenge to us.

1. First, they challenge the chaplain's *ingenuity*. The men who come from other branches of the service, realizing that they will soon be going overseas, will present a wide variety of problems. To solve most of these, the interest of the men must be captured almost from the start. Sometimes there is a full regiment to work with, at other times only a skeleton force. This demands quick adjustment and readjustment at numerous intervals, and the chaplain learns to use many new devices which might otherwise not have occurred to him.

2. They challenge the chaplain's *patience*. Coming from numerous branches of the service, some men find it difficult to make the necessary adjustments. They do not find the infantry an easy chore. Patient listening on the part of the chaplain is often the only solution to their problems. Since, therefore, the training regiment provides an opportunity to develop the art of listening, experience here makes a permanent contribution to the life of the chaplain.

3. They challenge the chaplain's *faith*. Conversions are not so numer-

ous as we have been accustomed to in our civilian ministry. Those blessed saints whose presence is so necessary to revivals are not present with us. At best, the chaplain can only plant the seed of truth and have faith that it will bear fruit. This develops in the chaplain a broader sympathy and interest in the work of the Christian church wherever it is at work.

4. They challenge the chaplain's *prayer-life*. Much that cannot be accomplished during the course of the short training period must be accomplished through prayer. Prayer strengthens the inner man and provides that fellowship which so often was found in the persons of those precious souls whom we were privileged to know in our civilian churches. The development of a more fervent prayer life is bound to lead to a more fruitful ministry.

5. They challenge the chaplain's *preaching ability*. Unless the men hear good preaching they are not apt to attend chapel regularly. There are too many other churches nearby which they can attend. Since some of the atmosphere which one finds in a civilian church is lacking in a chapel, the sermon becomes the important factor. Talent is scarce, and even when it is found it is often discovered too late. Fellowship is more or less confined to the hour for worship. Thus, in a day of conflicting ideologies the chaplain has ample opportunity to develop the art of preaching which will make an invaluable contribution to his life-long ministry.

6. They challenge the chaplain to *make friends quickly*. Making friends calls for sincerity, tact and diplomacy and the capacity to be available at all times. The chaplain learns to identify himself with the problems of his men, and this means many trips to the field where the men are training. No other job offers a better opportunity to round out those traits that make for friendship.

7. They challenge the chaplain to *live at his best*. The chaplain's life and habits must be beyond reproach. His influence is marred or enhanced by the strength of his character. Growing a soul is the aim of every Christian.

Taking all these things into consideration, the chaplain of a training regiment is in a unique position not only to help the greatest number of men, but to develop a greater number of his own capacities and abilities. The obstacles are often blessings in disguise. It is because of these many compensations that I have found much joy in being assigned to an infantry training regiment.

"When truly civilized men make judgments of right and wrong, they speak in a vocabulary which the Christian Church has given them. It has developed new muscles in those who fought against tyranny. It has created a world-wide conscience which condemns the sins of the strong against the weak. It has itself become the very conscience of the world."

—Lynn Harold Hough in *The Christian Criticism of Life*

IDEA EXCHANGE

From a Chaplain's Cookbook

¶ Chaplain Dwight M. Burkham reports that men of the Mars Task Force against the Japs in Central Burma developed some amazing recipes and culinary contrivances. He recommends this pancake special: 'Soak C-ration biscuits in water until three times normal size, fry in bacon grease on griddle made from end of captured Jap gasoline drum. Turn with steel mirror and bring to rich brown. Apply thick covering of jam made from dissolved fruit bars and eat while hot."

Farewell Advice

¶ Chaplain Paul F. Bobb, of U. S. Naval Repair Base, New Orleans, La., has sent us a copy of "A Parting Chit from the Chaplain" given to each man discharged through that base. The sailor headed for home, if the recipient of a citation, is given the admonition, 'Don't boast;" if he has missed it, 'Don't gripe." Counsel upon reaching home runs: "Keep your chin and your spirits up and dig into civilian life again," and "Don't let sour memories spoil your life and jeopardize your future." And listed with much other practical advice is this parting word: "Get into the life of some wide-awake church. Its people will be your best friends."

Speeding Good News

¶ At the U. S. Naval Amphibious Training Base, Fort Pierce, Florida, Chaplain Kenneth D. Perkins, sends to the family of each man who partakes of Holy Communion a beautiful card bearing the imprint of a red cross. The message reads:

"Dear Friend: Your Bluejacket went to Holy Communion today. You should be glad to know that even though away from home he has not forgotten his allegiance to his God."

"Say It with Flowers"

¶ Recently Chaplain Roger Makepeace introduced an innovation at Grace Chapel, Roswell Army Air Field, New Mexico, by holding a "Couples' Day Service." Corsages were presented to the commanding officer and his wife as "The First Couple of the Field," and to the "Couple Longest Married" and the "Couple Most Recently Married."

Worthy Example

¶ At a Sunday service of HQ VII Corps, Leipzig, Germany, Chaplain F. Herbert Moehlmann proposed that an offering be taken for the education or rehabilitation of a Christian comrade who had lost his eyesight. To those who are to make the selection this preference was expressed: "Should there be found one who desires to prepare for the ministry or some other sort of Christian service, we quite naturally would like to have him receive this aid." A money order for $197.00 was enclosed.

Where the Going Is Hard

¶ From Chaplain Edward L. Trett of the India-Burma Theater has come a study made by Chaplain James M. Davis of equipment for chaplains in jungle service such as that along the old Burma Road. Where everything is carried by men or mules, minimum space and weight are essential. From experience with the Mars Task force, Chaplain Davis found that the portable Communion set and portable

altar were too fragile and bulky for mule packs. He recommends that chaplains serving with such units be equipped with the sturdy chest of the Battalion Aid Station. It hooks to pack saddle and proves durable and convenient as a container for chaplains' supplies. Instead of "The Song and Service Book for Ship and Field" which is too bulky and the "Hymns from Home" folder which is too limited in selections, Chaplain Davis suggests that a committee of Protestant chaplains select 25 to 40 hymns with five responsive readings to be bound into a lightweight volume. Practical hints are also given about conducting services on the trail, and on maintaining some readily recognizable landmark for men to congregate for worship under conditions made difficult by the dispersed nature of bivouac and outposts in the various battle areas.

Motto Made an Overcomer

¶ The value placed upon mottoes varies, but there is a chaplain who claims that one has been indispensable to him. When accepted for the chaplaincy soon after Pearl Harbor, he found his new work strange and baffling. During the ordeals of simulated shell fire and amphibious landings, he often doubted his ability to hold on. Since then his experiences have been similar to those of many other chaplains—some drudgery, occasional danger and usually too much work. From his post with an AAA Gun Battalion in the Pacific, he has described how early in his career as a chaplain he felt the need of something that would sustain him. He says: "It had to be something in the form of a motto to which I could look back from any kind of situation and gain new courage. It came from Philippians 4:13, 'I can do all things through Christ which strengtheneth me.'" This verse of Scripture was a means of strength and courage to him.

Note on Architecture

¶ Reports abound of chaplains being as proud of their chapels as kings of their palaces. Somewhere in the Western Carolines, according to DAN H. MORRIS, CM/c, where CHAPLAIN WALTER J. LINDEMAN is stationed with a special United States Naval Construction Battalion, "Seabees and native Micronesians have combined their modern and ancient skills to build the Chapel by the Lagoon in the shape of a cruciform." Here is its unique feature: "It has three chapels, each laid out at an angle, each facing the revolving altar, so that all three can be used at the same time by Protestant, Catholic and Jew, and for each faith there is a chapel of its own." Men of the battalion believe that there is not another place in the whole Pacific Theater of Operations in which men of the three faiths worship simultaneously under one roof. Builders please take note. When planning similar places of worship.

Needed News

¶ CHAPLAIN CORWIN H. OLDS, a Congregationalist, after visiting many islands as Chaplain of the Central Pacific Base Command, wrote his denominational leaders of some of his observations. He did not detract from the work of Father Damien and his chapel on Molokai, but said: "What thrills me with pride is to see, standing adjacent to it, the unpublicized Congregational Chapel that was built there seven years before Father Damien even arrived in the colony." And referring to the missionary record of his denomination in numerous island groups, he states: "It constitutes a brilliant and dramatic chapter in the history of the Christian Church. It should be publicized and dramatized." Other chaplains might follow the example of Chaplain Olds with profit to all Protestantism by furnishing their denominational papers with first-hand reports on missions.

• *Among the battle-scarred the chaplain has a real mission*

Wounded Men Think

By Chaplain Wayne E. Soliday

"WHAT'S on the mind of our wounded men?" This question is often asked and the answers vary. Our casualties are concerned about their next stop, how and what their folks will be told about their injuries, whether they will rejoin their original units, and other similar items.

Many, however, have a deeper concern, and the ability of the chaplaincy to meet their problems in this connection sets, forever, the soldier's attitude toward the "GI ministers." Two experiences of recent date will illustrate the import of this statement.

A technician stopped at my tent one afternoon and said that one of the patients in his ward was calling for the chaplain. We located his litter, and saw there before us a young man, not yet twenty years of age, suffering greatly from injuries sustained in actual combat. His pain forced him to speak in short, choppy phrases, but he finally revealed the matter that caused him to call for a chaplain. He told the story that is so familiar: that of attending Sunday school and church from the time when he was a mere child, taking it all more or less for granted . . . and now, racked with pain and faced with the possibility of dying he found himself unprepared for that experience. What a privilege it was to show him, from the Scriptures, that his acceptance before God did not depend on mere church membership, but upon his personal relationship with Jesus Christ, God's provision for sinful man. We clasped our hands as we prayed there together and "the peace that passeth all understanding" was that young man's possession.

Another typical case was that of a young officer, a liaison pilot with an artillery unit. As a result of his efforts to assist his wounded buddy during a barrage he himself was injured, and shortly before he asked to see the chaplain his right arm had been amputated. His account was that of a Christian life that dated back to his youth—a life that was filled with blessing because of its usefulness. Then came the Army with all of its experiences, and with them the all-too-common tendency to drift away from consistent Christian living. Now that he was forced to lie quietly for a time he had ample opportunity to think back over his life, and, as in the Gospel record of the prodigal son, "he came to himself" and saw how far from God he had wandered.

An interesting and most wonderful sequel to these two events took place the following Sunday. The chaplain, in the morning service, used these two experiences to illustrate his message, and when the invitation was extended at the close, three men received Christ as their Savior, and five others reconsecrated their lives to him. These are the matters that really count, and which do concern our wounded men.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Halford Luccock, D.D.

Never Do Today . . .

¶ Here is a text which might well get any chaplain "fired out" of the service. So, go easy on it! It is loaded. Here it is: *Never do today what you can put off till tomorrow.* That bumps right in the face of the Army and Navy stress on preparedness and doing the thing commanded right on the dot. And of course, there is a lot to be said for that, and the chaplain can say it.

But there is another side to it, too. There are a lot of things which a person ought to leave open to the new data which will be supplied by further experience. It is a real tragedy to make up your mind too soon on matters where there is insufficient evidence.

You don't have to make up your mind finally and completely. Put it off till tomorrow.

The whole thorny matter of prejudice comes in here. Prejudice means literally "judging too soon," anti-race feeling directed against the Negro, for instance, is all too often caused by people unthinkingly accepting, without examination, popular slanders against a people or a race. They have not put off till tomorrow what could be put off, the final idea that is to guide them. Consequently their minds are not made up by thinking, but by gulping old prejudices that are not founded on real knowledge. You don't have to make up your mind now. Leave it open to larger experience. Put it off until tomorrow!

So with religion. All too many people have made up their minds, as they call it, before the real evidence from experience has begun to come in. Some people have shut themselves out of all the richness and power that might have come into life through Christian faith and discipleship, simply because they have closed the door early in life to any further consideration of religion. It is like a boy making up his mind about geometry while he is in the fourth grade, arriving at the profound conclusion that "there is nothing in it." Put it off! Jesus said, "He that doeth the will of God, shall know of the doctrine." Out of the doing will come an understanding that is based on experience.

So it is often, about our ideas about people. We make snap judgments, and never give them a chance. We make up our minds too soon, and too finally.

The same advice is true in connection with ideas about the welfare of the country in the political and economic realm. Science begins when the observation of facts is substituted for the repetition of traditions. When we cease to mouth over old slogans

nd really begin to open our eyes on he actual facts of the situation at resent, we are on our way to real hinking.

Stars

¶ There is a good chance for a helpful sermon or talk on stars to men n the Army and Navy. One reason is ecause they look up to the heavens nd see the stars more than they ever id in civilian life. In the foxholes here are not as many roofs to interere! If the service man really looks t the stars, there are many things uggested to him, that are never oticed in the world of houses, subvays and office buildings.

Here is a good starting point from he observations of one of the finest vriters during World War I, C. E. Montague, who was in the British Army. He was one of the editors of he *Manchester Guardian,* and over ifty years of age when the war broke out. He got into the Army as a priate, by means of dyeing his gray air black, and lying about his age. He wrote this about the stars:

"You are more aware of the stars in war than in peace. Childish as it may seem to the wise, a few years nightly view of these and other invariable arrangements, may give the simple soul a surprisingly lively twinge of what the ages of faith have meant by the fear of God—the awesome suspicion that there is some sort of fundamental world order or control which cannot by any means be put off or dodged or bribed to help you break its own laws. . . . Who shall push the Dragon or the Great Dog off his beat? And—who knows—that may be only a part of a larger system of cause and effect, all of it as hopelessly undodgeable."

These words ought to be enough for a starter! The "awesome suspicion" that there is something "undodgeable" in the moral universe! If any hymn books are available in which Addison's impressive "Astronomy Hymn" is found, it might well be used. Perhaps it could be mimeographed for the service. It is the one beginning, "The spacious firmament on high" and closing with the words: "Forever singing as they shine, the hand that made us is divine."

Century of the Un-common Man

¶ We are all familiar with the designations of the Twentieth Century as the century of this, and the century of that. We have heard of "The American Century" dear to the hearts of American imperialists, who want to see a century dominated by America. A good answer to this is: "We have just finished a costly war to kill off an attempt by Nazi Germany to dominate the world. For God's sake (saying the words quite reverently) let's not get another crusade for world domination started. We have spilled enough blood for one century!"

Then, we are familiar with the designation of the Twentieth Century as "the century of the common man," with the feeling that in any desirable future the common man must get a fairer break as against the exploiters of other men's labors, and against the imperialists who look on a nation of backward people as merely a good place for loot, we can all share.

But there is a real sense in which, if the rest of this century is to shape a world better arranged for human welfare, it must be a century of *the un-common man.* Such a century will not come automatically; it will come

only when millions of people take attitudes which are far from common. This sort of un-common man demanded will be one who can take responsibility, who will "row his weight in the boat." He must be uncommon in being able to see beyond his own nose, his own back yard, his own chance of profit. He must, surely, be un-common in his ability to realize the necessity for spiritual foundations for the world's welfare. Will you be the un-common man who is the real hope of the world?

"Mystery at the Fringe"

¶ The other day I got a bit of wisdom from an unexpected source. I had been laid up with the grippe and had been reduced to the dire extremity of reading my wife's magazines, as the only thing within reach of the bed. In an article on "Lighting the Home," I read this: "Don't light the whole room as though it were the main waiting room of the Grand Central Station. Have spots of light, with the light at the center and mystery at the fringe."

A slight thing, no doubt, yet it is the way in which homes are being lighted today. And the words give a real insight into the Christian faith. It has mystery at the fringe. There is so much that we do not, and cannot, bring into any flood-lighted understanding. There is the dark mystery of evil, the eternal "Why?" of personal loss by death or tragedy. Yet there is Light at the center—the clear, shining of light enough to travel by and hold to. The things we *do* know are so much greater than those we cannot know.

Here are some great points of light at the center of our faith and at the center of life. At the heart of the universe there is intelligence and goodness with which we can cooperate. There is a moral order which no man, big or little, can set aside—that order, which, in the words of Herman E. Reissig, "if we put ourselves in tune with it, leads to good results." The brotherhood of man is not just a pretty idea, but a fact based on our oneness in God. Human personality had infinite worth and respect for it and helpfulness toward it are our chief obligations. The nature of God and the possibilities of life are supremely revealed in Jesus.

These are points of clear, shining light. If some chaplain thinks that would be a rather solid theological sermon, he is right. But sermons that are not in a vital sense theological sermons are just empty breath. And perhaps such an outline of "shining theology" will meet a very real need among service men.

Indian-givers

¶ There is a bad taste to the words "Indian-givers." They are reserved for the sort of person who gives a thing, usually with a wide, sweeping gesture of generosity, and then takes it back. We can be safe in saying that all of us think of such a person as being a No. 1 heel!

But there are many kinds of Indian-givers. Perhaps some of them are worth looking at with the possibilities of ourselves in mind. How about the person who in a time of danger, does make a genuine prayer, does reach out for some assurance of God and some commitment to him and then, after the danger is passed, becomes an Indian-giver and withdraws his prayer as a habit of life, forgetting his commitment?

John Galsworthy, in his novel, *Maid in Waiting* pictures a young girl,

)inny, overjoyed that her brother is aved from great danger. He portrays er in that high hour of relief as inking "It seemed mean and petty) have more belief in God when ings were going well, than when ey were instinct with tragedy; just s it seemed mean and petty to pray) God when you wanted something adly, and not pray when you didn't." ight! Are we Indian-givers in that espect?

Then there are Indian-givers in marriage. They gave themselves in loyal commitment, and withdrew the gift of their fidelity under stress.

Outside and Inside

¶ PERHAPS THIS, from *Gone With the Wind* may start something: Someone says in eulogy of Gerald O'Hara: "There wasn't nothin' that came to him from the outside that could lick him. But the weakness that is inside our hearts can lick us in the time it takes to bat an eye."

"My Most Unusual Experience"

By CHAPLAIN GEORGE C. FARMER

EDITOR'S NOTE: The author of this brief ece, CHAPLAIN GEORGE C. FARMER, suggests at we open up a page wherein chaplains n relate their "most unusual experience in e service." To start things off, he sends us e following.

Chaplain Farmer, at last writing was in rmany, from whence a news release tells he was awarded the silver star for gal- ntry in action.

His suggestion for a page under the above ading strikes us favorably. What say you?

ONE afternoon I accompanied a large group of litter-bearers rough a long stretch of open ter- in leading up to a large bunker nderground pillbox) where we were pick up some wounded who had en collected there. The bunker was ry close to a group of German ma- ine-gun nests and snipers. When we rived to pick up the wounded we und that our troops had been two ys in that bunker without food, ater or blankets. The only warmth those cold, dark rooms was from ch other's bodies.

While the litter-bearers were get- ting the wounded ready for the trip back, I told the latest good news to the men—it was when the papers and radio were praising us in our march toward Metz. Before I left each room I asked if they would like to join me in prayer, and every man in chorus voice answered "Yes, sir." The men as a unit, without any suggestion from me, got on their knees and I felt a great responsibility upon me as a chaplain of God. In a few words I wanted to try to show God's love and Jesus' care of their situation to these men. It was a great challenge to me to try to turn their "extremity into God's opportunity."

When those men received supplies that night and moved forward again on the attack some of them lost their lives in the first few hours of battle, but perhaps by the opportunity God gave his chaplain those men went out more true and trusting Christian sol- diers than they would have gone.

ILLUSTRATIONS

In his Yale lectures Dr. Charles R. Brown referred to the saying, "The devil never takes a vacation," and followed it with this advice to the theologues: "Don't model your life after the devil." From numerous reports of chaplains who have been unwilling to relinquish their posts for a rest period, this also may be good advice for them. There is a story of a minister with rather a cantankerous set of church officials who when asked if he was enjoying his pastorate replied that he enjoyed the vacations.

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George Whitfield who was tap-boy in an English tavern arrived at Oxford University a poor, timid lad. Charles Wesley loaned him a book, *Life of God in the Soul of Man,* which led to his conversion. Years later he said: "I love them that thunder out the Word. The Christian world is in a deep sleep. Nothing but a loud voice can awaken them out of it." Viscount Bolingbroke described Whitfield as "the most commanding man in our generation," and David Hume who was not particularly partial to preachers said of Whitfield, "It was worth going 20 miles to hear him." On one of his seven preaching tours in America he came to a New England village where an irate minister said to him: "I am certainly sorry to see you here." "So is the devil," replied Whitfield and ascended the pulpit to "thunder out the Word."

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As Abraham Lincoln was leaving his unpretentious law office for the last time in Springfield, Illinois, he glanced at the law sign, and to his partner, William H. Herndon, said: "Let it hang there undisturbed. . . If I live, I'm coming back some time and then we'll go right on practising law as if nothing had happened." Sometime before this, Alexander H. Stephens stood on the deck of a Potomac River steamer as Washington receded in the distance. Asked if he intended to return as a member of Congress, with voice choked with emotion, he replied: "No, I never expect to see Washington again unless I am brought here as a prisoner of war." Of course Mr. Lincoln never again saw the old sign. Alexander H. Stephens, however, returned to render distinguished service as a senator from Georgia. The uncertainties of war are not new.

•

In the day of his power the same Benito Mussolini who dreamed of another empire rivaling that of ancient Rome, offered his captives an empire for the boon of life. In his prison cell, however, he was so bankrupt that no longer was even the stolen property of Fiume, Ethiopia or Albania his to offer. Once popes and kings did his bidding, but his command "No, no, no," at last carried so little authority that it could not stay the pressure-fingers of a partisan firing squad. Adolf Hitler inflamed his country with the promise that he would bring to Germany the light that would endure for a thousand years. He carried not a torch but a fagot. His sepulcher is presumed to be beneath the ashes and the rubble which his madness brought down upon himself. Of evil-doers in the seats of the mighty the observation of Jesus is true: "The way of the transgressor is hard."

A press dispatch from Salem, Illinois, announces that "six oil wells n the Antioch Methodist Church yard ave pumped $75,000 into the church reasury." Time was when land seekrs who sank wells that produced oil n disappointment moved onward to armlands where good water was vailable. Oil is good, and fortunate the congregation that has it on its remises. There are desert stretches like on the maps of lands and of life, owever, where a cup of water is etter than a gusher of oil. To him ho said, "Whosoever drinketh of the ater that I shall give him shall never irst again," the sin-weary still cry, Lord, give me this water, that I irst not."

Someone has said that a prime emptation of the Christian worker to be like the tailor—always taking he measure of other men and never aking his own.

Before she left the White House, Irs. Roosevelt sent to a collection enter of clothes for the destitute in ar-devastated European countries box of her own dresses. To discourage souvenir hunters, the chief orter mixed these dresses of the ormer First Lady of the Land with ocks donated by other women. In urope the wearers without knowlge of their former owners will prize ese dresses for their serviceability. nonymous goodness is just as valuble as any other.

Everyone has heard the old one bout the operation being successful, ut of the patient dying. Here is a ory of another victim: It seems that man was under the obsession that was a dog. To his condition a actitioner applied all the powers of ito-suggestion and the cure was reorted triumphantly with the appended note: "Unfortunately he now believes that he is a water rat." In the mental, spiritual and physical healing ministry of Jesus we come upon these successful announcements: "Clothed and in his right mind"; "thy faith hath made thee whole; go in peace," and "receive thy sight; thy faith hath saved thee." "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Isarel?" The record provides the answer.

Andrew Jackson, like many men of strength, was slow to relinquish a personal prejudice. After he had pursued a long campaign of criticism of one of his opponents which bordered on persecution, Postmaster General William T. Barry of his Cabinet said: "I think, Mr. President, that if you had seen him at the Battle of the Thames, as I did, you would let him alone." "You may be right, Barry," sighed President Jackson, "but thank God I didn't see him there." Jesus possessed enough charity to see every man at his best.

"Are you familiar with mules?" asked an employer of a colored man who applied for a job as a teamster. "No, sir!" was the reply, "for I knows mules too well to get familiar with 'em." Memory offers a similar warning to every man who has had experiences with besetting sins.

"Among my souvenirs I have an obituary of a German soldier. It contains these words, 'Be not sorry, for I shall see you again and your hearts will be glad.' This is again evidence that the world cannot construct a bomb strong enough to withhold Christ, and even in desolated Nazi Germany the Christian hope still is to be found." (Chaplain Edgar E. Stauffer)

One Sunday morning some years ago former Chief Justice Charles Evans Hughes, a Chinese and a washerwoman were received together into the membership of Calvary Baptist Church, Washington, D. C. As he looked upon the unusual group standing before him the pastor, Dr. Greene, remarked, "My friends, I will have you notice that at the Cross of Christ the ground is level." The occasion verified the Scriptures, "The rich and poor meet together: the Lord is the maker of them all."

When Senator Clyde R. Hoey was Governor of North Carolina, he visited a penitentiary where he met a former client who was a great Methodist. "Jim," asked the Governor, "do you have any Methodists to preach to you here in prison?" The colored man replied, "No, sir. We have Baptist and Episcopal ministers, but I believe that we does not have any Methodists to preach to us." "That's strange," said the sympathetic Governor, "for it seems that you ought to have a Methodist occasionally." "Sure, Governor, we ought to be represented," replied the prisoner, "for we Methodists are in the majority here." One can be with the majority and still be wrong.

A five-year-old struggled long and hard trying to move a table. Finally her mother said: "Baby, you can't move that table. It's as big as you are." "Yes, but I can," was the persistent tot's reply, "I'm as big as it is."

The scene was the Rotunda of the National Capitol Building, Washington; the time last February; the chief actor was Dr. Walter Brooks, 96-year-old pastor of the Nineteenth Street Baptist Church. With suppressed emotion the venerable ex-slave stood before Borglum's statue of Lincoln and said: "I was born a slave, and saw my father, mother and sister sold on the auction block as chattels, 'to have and to hold with their assigns forever.' At fourteen I was emancipated with three million of my color, henceforth and forever free. I lay this memorial wreath at the feet of my emancipator, Abraham Lincoln." Once from that very spot one could have heard the auctioneer crying sales of human beings at the auction block near the foot of Capitol Hill.

Writes Major Alexander P. De Seversky, aeronautical engineer: "No land or sea operations are possible without first assuming control of the air above. This has become the fundamental axiom of the new strategy." That, also, is good spiritual strategy. Recently when a young Army pilot went out for his first solo flight he crashed within sight of his own home and was seriously injured. The cause of the accident was officially reported "Flying too low." In fields other than aviation low levels are dangerous.

General Ethan Allen Hitchcock grandson of the famous patriot whose name he bore, relates in his diary an incident illustrating the value put upon one adept in lying. In an early day before the introduction of Christianity in the Southwest, a young Osage Indian met his death while engaged in an athletic contest before some soldiers: "The chief came to Fort Gibson and demanded a hundred dollars for the death of his son. In answer to a remonstrance that a hundred dollars was too much, he justified his demand by pleading that the deceased was the best horse thief in the nation; an inferior man might be worth no more than ten or twenty dollars but his son was worth a hundred."

Eternal Father, Strong to Save

(William Whiting)

INTERCESSION for those "that go down to the sea" in ships began at the leave-taking of the first voyagers. Perhaps never a ship has sailed that has not left behind anxious hearts that have hoped and prayed and waited. Indeed the moaning of the sea frequently has been interpreted as a requiem chanted by waves and winds over the myriad victims of the deep.

Not until 1861 when in *Hymns Ancient and Modern* the hymn, "Eternal Father, Strong to Save," was published in England was there provided through the medium of song a suitable expression of prayer for those in peril on the sea." The author William Whiting was born at Kensington, England, and was for over twenty years master of the Winchester College Choristers' School, of which he was a graduate. He died at Winchester, May 3, 1878.

It is a singular thing that this schoolmaster of an inland English town should bequeath to the Christian Church its most deeply loved hymn of the sea. Often he must have reflected that in Winchester is buried King Canute, who like William of Normandy, and unlike Napoleon and Hitler, had actually succeeded in invading England. Only twelve miles distant from Winchester, however, is Southampton, one of the great natural harbors of the world. And stories of the demonstration to his courtiers by the Viking King to prove that with all his regal power he could not sweep back the approaching tide, may have led the writer to direct the thoughts of worshippers to him "who bidd'st the mighty ocean deep, its own appointed limits keep."

The composer of the music of this hymn is far more famous than its author. John B. Dykes named the tune "Melita" in tribute to that island, today known as Malta. It was here that Paul, with other prisoners under Roman guards sailing for Rome, found providential refuge after their ship was wrecked on the rocks. Many sailors cast adrift after enemy torpedoings in the Mediterranean and, recently have found safety on Malta's shores and new significance in the tune "Melita" and in the deliverance through "The Eternal Father, strong to save."

Few men ever had more sorrows and transformed them into comfort for others than did the Reverend John B. Dykes, a native of Kingston-upon-Hull, England, who was long the gifted and saintly precentor at Durham Cathedral and the Vicar at St. Oswalds, Durham. Wherever men in uniform at worship sing, or in their lonely vigils hum "Holy, holy, holy," "Jesus, Lover of my soul," "Lead, Kindly Light," and a score of other familiar hymns, they are debtors to John B. Dykes.

It is small wonder that this great hymn "Eternal Father, Strong to Save," has long been the favorite of officers and men of the United States Navy.—Jacob Simpson Payton

BACKFIRE

• *A department devoted to your right to disagree!*

Man Ordained to Work

IN a recent issue under "Bulletin Brighteners" you published one statement to which I object on the grounds that it is dangerous for lay consumption. The statement is: "Adam never amounted to much of anything either until he went to work."

The truth of this statement may be unimpeachable, but I maintain that no one can tell. The implication here is that work is a punishment for sin. This is misconception of God's purpose in creating man, and it is too widely held as it is. Work is not punishment for anything—it is man's lot in life. God intended that man should work when he created him and ordained work for man to do long before man fell by sinning. Is that not the reason why many people fail to find the pleasure in leisure that they hope to find, because no man is happy unless he has some work to do?

—CHAPLAIN E. G. CULLEY

T-S Cards

CHAPLAIN BOSCH is not alone in his protest against the practice of certain chaplains in issuing cards to soldiers, purporting to be permits "to cry on the chaplain's shoulder."

I recall a suggestion of the former Army Chief of Chaplains, "Be friendly but not familiar with soldiers." There are, of course, certain soldiers who like the loud-mouthed, buffoon type of chaplain, but the real soldier is embarrassed by the sight of his chaplain throwing aside all dignity in an effort to be a good fellow. Cards of the type mentioned are asinine.

Another objectionable habit of some chaplains is to refer to themselves as "Chappie." The reference to the chaplain as "Padre" is manly and dignified; but "Chappie" suggests a weak sister. Chaplains have been warned so much against being military or "GI" that they have gone to the other extreme. We should remember that we are dealing not only with our own respective denominations but with Christians as a whole.

—CHAPLAIN DAVID H. HICKEY

I HAVE just finished reading the letter by Chaplain Edmund A. Bosch entitled "One Man War" in the June issue of THE CHAPLAIN:

Not only do I agree with him, but I dislike the flip reference made to his letter in the Editor's Note. I consider such a comment an insult to Chaplain Bosch, and I think an apology is due for a jest at the sacredness of our calling. The only possible excuse for such an attitude is ignorance.

In spite of the fact that the Office of the Chief of Chaplains expressed disapproval of the use of cards of this type, I have noticed that letters and periodicals sent to chaplains have continued to suggest them.

—CHAPLAIN NATHANIEL C. WARBURTON, JR.

"A Pretty Cross on Top"

MAY this not embarrass the writer of the above phrase in the July CHAPLAIN, but it points out the most frequent violation of good taste of which chaplains are guilty—the failure to keep chapels neutral.

The cross has no more right to be permanently displayed in, or rigidly attached to, the chapel than the tablet of stone and the star of David. I heard yesterday via mail of a chapel in the Pacific which was built so that from the air it has the shape of a cross. I saw one in Agra with a cross on top, one on the sign announcing services (including Jewish Sabbath Eve), crosses carved into the chancel rail and crosses painted on each of several flower vases fastened to the walls. In

rhat, crosses are painted on the ls of the pews. In Jorhat, Tezpur d a chapel in Chabua (not ours), d in other places without number, tures of Christ are permanently ached to the chapel interior with curtain arrangement to conceal m. In Jorhat, one CO ordered a otestant chaplain to replace the ss which he had removed because, the CO, "liked it there."

As a Protestant Chaplain (I anipate a blast from my fellow Southn Baptists for making a proud im to Protestantism, but that is terial for another article) I level s criticism at my fellow-Christian aplains. In our beautiful "Chabua apel" the building remains neutral enever services are not in progress. rhaps my close association with wish Chaplain Sands has made me re conscious of this situation, but was aware of it before I left the ites also. There are men of Jewish th on the post who also have a ht to the chapel as a place of ayer. —Chaplain Orvil T. Unger

Suggestions Are in Order!

OU have asked for suggestions for contents of The Chaplain. A usedepartment would be that in ich we are informed of the sigicant trends in thinking on the part clergy and laity alike. With this I uld like some news of our urches—what they are doing, and w! What about the work of reoilitation over here; how will it be ne; by whom and to what extent. en there is the possibility of getting report from theater and Army plains, telling how they operate, at observations they have made.

nother thing I would like to see a helpful book department. Here n could give cogent selections from or more recent books, religious or erwise, so that we will not lose ch with what is being thought and itten. —Chaplain Russell C. Archer

Recommended Reading

RECENT books dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order from denominational book stores, the publishers or through the General Commission.

Take Your Place at the Peace Table. By Edward L. Bernays. $1. The Gerent Press, New York City.

The Real Soviet Russia. By Davis J. Dallin. $3.50. Yale University Press, New Haven, Conn.

Bringing Our World Together. By Daniel Johnson Fleming. $2. Scribner's Sons, 597 Fifth Ave., New York City.

Build Together Americans. By Rachel Davis Dubois. $2. Hinds, Hayden and Eldredge, 5 Union Square, New York City.

The Church and the Returning Soldier. By Roy A. Burkhart. $2. Harper and Bros., 49 E. 33rd St., New York 16, N. Y.

Latin America in the Future World. By Soule, Efron and Ness. $3.50. Farrar and Rinehart, New York City.

Must Men Hate? By Sigmund Livingston. $2.50. Harper and Bros., 49 E. 33rd St., New York 16, N. Y.

America's Role in World Economy. By Alvin H. Hansen, $2.50. W. W. Norton Co., 70 Fifth Ave., New York 11, N. Y.

The Soviet Spirit. By Harry F. Ward. $.60. International Publishers, 381 Fourth Ave., New York 16, N. Y.

Can Representative Government Do the Job? By Thomas K. Finletter. $2. Reynal and Hitchcock, 386 Fourth Ave., New York, N. Y.

Sinews of Peace. By Herbert Feis. $2.50. Harper and Bros., 49 E. 33rd St., New York 16, N. Y.

The Peoples of Malaysia. By Fay-Cooper Cole. $4. Van Nostrand and Co., New York City. (*See "Book Notes," page 48.*)

POETRY

By Chaplains

BROTHERHOOD

By Chaplain John J. Watson

They fell:
The pigment in their skin, or lack of it,
Made no difference—
With or without—it was all the same.
Shrapnel did not inquire of race, color or creed.
It is enough
That they were Americans.

They were found:
Their identification tags followed the same patterns:
Name, Army serial number, next of kin,
Tetanus shots, blood type, religious preference.

"What? Only four types of blood?
'A' and 'B,' 'AB' and 'O'?
Does not the pigment in the skin affect the blood?
Should there not be another classification?"

But the medics seemed unconcerned.
Plasma was plasma—and it was needed
In desperate attempt to save a life.
No time now to worry about pigment,
Or whether the donor was Protestant, Catholic or Jew—
Black or white.

Their blood had mingled on the ground.
It was red, and rich—the stuff of life—
Indistinguishable, democratic.
They died:
And we buried them side by side.
They were united in death!
And we had no doubt that with our God
There was no distinction
In their sacrifice
Because of pigment in the skin—
Or lack of it!

FAITH ANSWERS INTELLECT

By Chaplain Edwin Luke Shelling

Intellect:

Come, my friend, surely you
Do not accept as true
The claims the Nazarene
Made for himself? A dream,
A phantasy of brain,
Imagination. Fain
Would he have men believe
That he was God in flesh!

This I will grant you, friend,
Of all the great and wise—
From dawn of history
Until the present time—
None so good as he,
Nor more divine than he,
The greatest of all men—
But my reason allows not
He was God incarnate.

Answer of Faith:

Yes, my friend, I do believe
That the lowly Nazarene
Was more than man.
A miracle, marvelous—
A mystery, deep, profound,
That my God in flesh was found.
The claims of Christ,
His death, his resurrection,
His saving power and presence,
The witness of twice-born men
My reason does not confound,
But produces faith and trust.

Ah! friend, if mere man was Christ,
All truth, all good, all is vain;
God himself is but a lie
And life, indeed, but a sigh.
Ah! friend, higher than reason
Is the faculty of faith—
The substance of things hoped for,
The reality of things
That reason blindly gropes for—
That are not seen eternal.
Oh! that you too could believe,
And Christ as your Lord receive.

PERSONALS

Chaplain F. C. Reynolds, post chaplain Fort Meade, Md., and a member of the neral Commission has made a tour of Third Service Command in an effort to cure ministers for the chaplaincy.

☆ ☆ ☆

Mrs. E. U. Monroe, whose husband Chaplain Edwin U. Monroe was killed in action, nuary 20 in France, has accepted the ition of pastor's assistant and director Music at the Bethany Baptist Church, nsas City, Mo.

☆ ☆ ☆

An Associated Press dispatch reports that aplain Harry V. Hamblen of Healdton, la., officiated at the wedding of Major arles A. McIntosh and Miss Virginia Lackman, a Red Cross worker, in the thodist Church, Pilsen, Czechoslovakia. was the first all-American wedding to be formed in that country since its liberation.

☆ ☆ ☆

Chaplain Luther D. Miller, Chief of aplains of the Army, has been elected an orary canon of The Washington Cathe- l, Washington, D. C.

☆ ☆ ☆

Chaplain Paul H. Elmen who was se- isly wounded in action has been awarded Silver Star for acts of heroism during rations against the Siegfried Line. The ce of the Chief of Chaplains arranged for presentation in a special ceremony held Walter Reed Hospital, Washington, D. C. e chaplain was pastor of the Covenant ngregational Church, Lowell, Massachu- s, when he entered the service in 1943.

☆ ☆ ☆

Chaplain Arthur M. Weber, formerly tor of St. Michael's Lutheran Church, Ft. ers, Florida, has been placed in temporary trol of several towns in Germany through ch our armies passed. Among the towns Wittenberg, where Martin Luther began Protestant Reformation.

The Navy and Marine Corps Medal has been awarded to Chaplain Karl E. Zetterholm, USNR, for saving the life of a patient he was escorting to the Naval Hospital at Jacksonville, Fla. Chaplain Zetterholm, a native of Sweden, is the former pastor of the Bethany Lutheran Church, Erie, Pennsylvania.

☆ ☆ ☆

Chaplain Floyd Withrow, USNR, first United Presbyterian chaplain to be killed in action, met his death when a Jap suicide plane crashed into a battleship, June 5. The burial service of the chaplain was conducted by Chaplain Roy W. Townsend, USNR. Chaplain Withrow for fifteen years was pastor of the First United Presbyterian Church, Barberton, Ohio.

☆ ☆ ☆

For the first time in the history of the Chaplains Corps of the Navy a father and son are serving at the same time as chaplains. They are Chaplain J. P. Forsander, Sr., USN, and Chaplain J. P. Forsander, Jr., USNR. Both are Northern Baptist clergymen, the son having been ordained in September, 1944.

☆ ☆ ☆

Believed to be the first of its kind in this country, an illuminated cross was dedicated in Brooke, Virginia, to the memory of one of the community's sons killed in action on Iwo Jima. The cross was presented in behalf of the Circle Society of the Andrew Chapel Methodist Church by Chaplain L. S. Bindman, USNR.

☆ ☆ ☆

Chaplain Robert S. Lambert who has been serving aboard a Coast Guard-manned troop transport, recently enjoyed a reunion with his son, S/Sgt. Richard T. Lambert, a B-29 crewman in the South Pacific. Chaplain Lambert was pastor of Calvary Episcopal Church, Clifton, Ohio, prior to entering the chaplaincy.

☆ ☆ ☆

Chaplain John T. Axton, USA, is serving as chief of chaplains in the new Fifteenth Army somewhere in Germany. The chaplain, from Salt Lake City, Utah, and an ordained minister of the Congregational-Christian Church, has seen service in Hawaii and Panama as well as numerous Army posts in the United States.

CHAPLAIN ALLEN A. ZAUN, USNR, stationed on the *USS Hornet* which was sixty miles off Tokyo Bay, claims that, to date of writing, he has been nearest to Tokyo of any chaplain. The chaplain was formerly a pastor in Chicago.

CHAPLAIN H. G. GARDNER visited Santa Tomas, the Philippines and found there two missionaries whom he had not seen for nine years. They had been members of Chaplain Gardner's church in Chicago some years ago.

CHAPLAIN DANIEL S. STEVENS had the honor of conducting Protestant services which were attended by President Truman June 24 at Ft. Lewis, Washington.

CHAPLAIN WILLIAM C. NEILL, USNR, has been awarded the Bronze Star medal for heroic performance of duty while attached to a Marine regiment on Saipan. He was pastor of the Smithfield, North Carolina, Presbyterian Church before entering the Navy in 1942.

CHAPLAIN NATHANIEL B. SAUCIER of Burbis, Mississippi, who braved Japanese machine-gun fire to rescue the body of the famous Ernie Pyle has been returned to the United States for treatment of wounds suffered on Okinawa. The chaplain had been with the 77th Infantry Division, the famous "Statue of Liberty" outfit, since its activation, is a Baptist minister in civilian life.

First Navy chaplain to become editor of the *Army and Navy Chaplain* is CHAPLAIN CLIFFORD M. DRURY, USNR. He succeeds CHAPLAIN ALVA J. BRASTED, USA, retired, who was editor from October, 1940, until July 1, 1945. CHAPLAIN EDMUND WEBBER will be the Associate Editor of the journal.

CHAPLAIN EBEN. COBB BRINK, Office of the Chief of Chaplains, was awarded a Bronze Star medal on July 4 at special ceremonies held in Washington. Chief of Chaplains, LUTHER D. MILLER, pinned the star on Chaplain Brink and Deputy Chief of Chaplains, GEORGE F. RIXEY, read the citation. The award was made because of Chaplain Brink's action in removing wou... under fire during the Tunisian campaign. ... was attached to the 81st Reconnoissa... Battalion. He was formerly pastor of ... Pitman Presbyterian Church, N. J.

CHAPLAIN FRANK L. TIFFANY, detained ... the enemy, has been reported killed in ac... while being transported on a Japanese s...

CHAPLAIN GEORGE F. RIXEY, former Depu... Chief of Chaplains has been assigned to t... office of the Inspector General, Washingto... D. C. His successor as Deputy Chief ... CHAPLAIN WM. D. CLEARY.

Army chaplains overseas and at home h... special services on Sunday, July 29, to c... serve the 170th anniversary of the appoin... ment of the first authorized chaplain. T... Army Hour noted the anniversary on ... program.

The funeral service of General Sim... Bolivar Buckner was conducted on Okina... by CHAPLAIN ROY HILLYER of Hiawath... Kansas. The chaplain is a member of t... Northern Baptist Convention.

CHAPLAIN ROLAND V. HUDSON has f... warded a donation of $1,100 to the Off... of the Chief of Chaplains. The money w... given by the personnel of the Northe... Combat Area Command in Burma for t... complete repair and beautification of Robe... Memorial Baptist Church in Bhamo. T... Church was originally built and financed ... the Kachin natives before the present w...

CHAPLAIN PAUL K. POTTER, USNR, ... CHAPLAIN TRUMAN POTTER, USNR, ... brothers in the Naval chaplaincy. They ha... followed in the footsteps of their father, ... Reverend Robert A. Potter of Murdo ... Kansas, a Methodist minister since 1906.

Recognized as the champion itinera... cleric of the ETO is CHAPLAIN JOSEPH ... ANDREW, European Division, Air Transp... Command. Having brought circuit ridi... up to date by substituting the airplane ... the horse, he has flown more than 45,000 ... miles to administer his far-flung parish.

IT REALLY HAPPENED!

FELLOW-PASSENGERS: The *USS Monticello,* Europe bound, was crowded, but seldom has there ever been exhibited such added and sustained interest in a particular passenger as that shown by CHAPLAIN ALLEN B. RICE. The explanation is that the person was the chaplain's own son, SGT. ALLEN B. RICE II. "It was not easy," writes the chaplain, "to say goodbye to him as he left our ship for the combat area."

UNUSUAL SHELLING: During the days when almost anything might be expected to drop out of the skies upon Americans moving towards the Rhine, CHAPLAIN ROBERT P. CANIS of the 5th General Hospital encountered something new. While preaching under the shade of an old apple tree, gusts of wind released missiles in the form of green apples upon the worshipers. The faithful ducked, shifted positions and endured the peltings. Throughout the ordeal the chaplain describes how spiritual manna so came down out of heaven to nourish the souls of his congregation.

TRUE TREASURES: CHAPLAIN HERMAN L. ALLEN tells of a soldier who was brought to the Seventh Field Hospital overseas. He was with a cast on one leg bearing a diagram of his injury. The burden of his talk was not of his wound however, but of his lost possessions. "Forget the money," he said to the chaplain, "but I would like to have those pictures." They were of his wife and children.

YOU CAN NEVER TELL: CHAPLAIN ARTHUR T. ENGELL who was with a Signal Aircraft Warning Unit writes: "When I was assigned to the Air Corps I did not realize that I would be a circuit rider throughout the whole of France, Luxembourg, Belgium and even into Germany." Neither did Adolf Hitler.

A PARISHIONER SHOWS UP: It was a Communion service far from the old home church in California, and truly an occasion of remembrance when CHAPLAIN JEANE F. BABBITT (then with an Automatic Weapons Battalion in the European Theater of War) found that he was administering the Sacrament to PVT. DEAN WATERS whom he had received into the church five years before. Writes the chaplain, "Nothing quite equals the joy that comes at the meeting of a pastor with someone from his old parish."

• SAVED BY SERVICE: "Jerry is a person of decision," to quote the description given by CHAPLAIN WILSON W. BOGGAN of the prompt manner in which he began to shell the 6th Armored Division along the road to Brest. He might have added from the hits registered that Jerry was also a man of precision. During the shelling Chaplain Boggan found time to administer aid to the wounded and to convoy some service trucks to safer places. He returned to discover that on the very spot where his jeep had formerly stood, a shell had landed. This evidence of what might have befallen him had he remained, added one more reason to those already possessed by the chaplain that it pays to serve.

• "A SOBERING EXPERIENCE": In these words CHAPLAIN HAVEN N. DAVIS, assigned to an Air Service Group, describes his work of ministering to the men who fly the B-29's over Tokyo. One morning he waved goobye and called "God bless you" to the crew as a big bomber left on its mission. "Lost on that plane," writes the chaplain, "was a splendid young lieutenant planning for full-time Christian service following the war."

• VALOR ON THE DEEP: When the *USS Franklin,* famed aircraft carrier, scarred and charred from the impact of two armor-piercing 500-pound bombs, steamed into an American harbor several weeks ago, there was on board CHAPLAIN G. W. GATLIN. Out in the Pacific, trouble has a way of arriving suddenly and unexpectedly, a fact now well known to the chaplain who had been aboard the *Franklin* only 17 days before the terrific ordeal of March 19. In his citation, VICE ADMIRAL M. A. MITSCHER, states that Chaplain Gatlin possessed an unusual reserve of energy, courage and solicitude for others with which to meet the emergency.

BOOK NOTES

The Peoples of Malaysia. *By Prof. Fay-Cooper Cole* (Chairman, Department of Anthropology, University of Chicago). *$4. D. Van Nostrand Company, Inc., 250 Fourth Ave., New York.*

Reviewed by EDWIN F. LEE

AT long last an interesting and scientific book has been written about the peoples of the Malaysia world. This includes the Philippines, the Malay peninsula, and the Dutch East Indies which are officially known as the Netherlands Indies. Naturally the geographical lines extend beyond the immediate limits of the sections named above, but by and large a circle drawn to include this Southeast Asia island world is presented to us at the front of the stage. It refers to eighty millions and more of people who are generally designated as Malays racially. They are the brown people of the world and are among the most interesting of the tribes and national groups to be found.

Within the compass of 300 pages Professor Cole gives a pre-history of the people of this part of the world. For one who wants sufficient coverage to get his money's worth, he will find on page 10, reference to "Pithecanthropus erectus"—the Java man, who is referred to as follows: ". . . but the final scientific verdict was that a very primitive type of man—possibly the ancestor of the present human kind—had lived in Malaysia at least a half a million years ago."

The third chapter gives a brief but a very illuminating "historical review" and describes the interplay of peoples, cultures, and religions on each other as the people of the Malaysia geographical region receive the impace from India, China, Arabia, and four of the European countries, namely: Portugal, Spain, Holland, and Great Britain.

Doctor Cole then turns to a study of the primitive peoples, namely; the Negritos in the Philippines, the Sakais in Malaya, and other undeveloped groups.

Some thirty years ago, as a young anthropologist, he and Mrs. Cole spent nearly two years among the Tingian tribes in the north of the Philippines. His careful observations made at that time have led him, with the advantage of several extended visits to this part of the world, to be regarded as an outstanding authority on the Malays as a racial group.

Professor Cole covers all the important subdivisions of this region. He refers especially to all the more important as well as the more typical of the tribal groups. Within these pages the reader finds careful observation of the ordinary domestic life of the region and of the cultures, ranging from Animism, Hinduism, Buddhism, and Mohammedanism, with a final introduction to the type of Christianity which was brought to Malaysia in force, first by the Spaniards to the Philippines. The author does not have room to treat extensively of the economic or political conditions. However these phases are interwoven in the general study so that one will come to the end of this book with an over-all picture of Malaysia.

Those who wish also an emphasis upon the economic, political, and international aspects of Southeast Asia will turn to books such as *The History of the Orient* by Steiger, Beyer and Benetiz; Emerson's *Malaysia, a Study in Direct and Indirect Rule,* and Vandenbosch's *The Dutch East Indies,* as well as Dr. Joseph R. Hayden's *The Philippines: A Study in National Development.*

It is not too much to say that *The Peoples of Malaysia* by Cole, represents a foundation upon which all other studies of the peoples of Southeast Asia may rest. Without such a study as a basis, one's observations of this part of the world would necessarily be limited.

The Will of God. *By Leslie Weatherhead. Abingdon-Cokesbury Press, Nashville, Tenn. $.75.*

Reviewed by W. B. SMITH, JR.

THIS small volume is as timely and fundamental for thinking Christians as it is courageous and full of hope. It deals with the looseness and confusion of our thinking about the will of God. What torment this has caused the minds of many! How it has blunted the edge of social purpose so that men say, "God's will be done," when the very opposite of his will is being done.

The author is no mere theorist; he has long been an effective pastor and preacher. He has lived through the blitz in London and ministered to his fellowmen. But his book, forged in a war situation, has sparkled of suggestions not limited to war time alone, for they shine through to life as a whole

UNITED WITNESS

EXPERIENCE SHOWS beyond any possibility of dispute that there is a readiness in the public to pay attention to the Christian message when Christians of all communions are united in proclaiming it. . . . The Christian tradition is challenged from without more powerfully than in any period since the end of the Dark Ages, and is in danger of being undermined by a secular humanism which hopes to retain Christian values without Christian faith. If, then, there is special need for effective Christian witness, and if one condition of maximum effectiveness is that we give that witness unitedly, a refusal or failure to unite for this purpose would be a betrayal of trust; it would be a refusal or failure to serve not only the people of our background of the paganism of the unconverted, whether overseas or in our own country. At every turn our divisions hinder our service. Worst of all, our divisions render flatly impossible any complete fulfillment of the primary purpose of the church-effective witness to the One God and to the fellowship, despite all causes of severance, which can hold together in one the disciples of Christ. How can we persuade an incredulous world that we have the secret of that unity which overleaps all barriers of religious or cultural inheritance, of economic status or of sex itself, so that we become "one man in Christ Jesus," if we present to that world the appearance of competing sects?

—WILLIAM TEMPLE

(The late *Archbishop of Canterbury*)

Lights

COME ON AGAIN

"LIGHTS OUT!" cried Man. "There's
the siren's wail!"
And his voice was filled with fear.
"Black out the glimmer of every lamp,
For raiders may be near!"

Up and down the city streets,
And across the sky-line's rim;
Out to the peaceful country side,
And as far as the mountain's brim,
The lights that had gleamed in a friendly
way
Since first they had been lit,
Were lost in the deep, dark shades of
night,
As the Man had ordered it.

The Man looked out. "Fine work," he said,
"Blacked out to the last faint spark—
But wait! There's a bright light over there!
Another! They gleam in the dark
Like beacons to show someone the way.
Look! Over that hill are a score!
Send orders abroad to put out those lights!
Across the valley are more!"

Then a Voice that was wise and strangely
calm
Spoke low, yet the Man could hear:
"You have put out the lights in a thou-
sand homes,
So that men now grope in fear.
But the beacon lights above the hills
You never can hope to dim,
For those clear lamps are the stars of God;
They all have been lit by him."

CHAPLAIN WILLARD S. SMITH